he LUTHERAN

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Leaders of the church's men, women and youth

PACIFIC LUTHERAN THEOLOGICAL SEMI... THE LIBRARY

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NOVEMBER 18, 1959

BAREFOOT BRUNETTE

A HANDSOME BRUNETTE, tall and smartly dressed in yellow, was the last pers to board the plane. "Made it!" she exclaimed as she showed her ticket to the hoste

It was then that I noticed that she had on no shoes. Another glance and I s that she was carrying her black high-heels in her hand.

It wasn't difficult to picture the scene in the airport. There was the long, lo green concourse and the plane to be boarded at the last gate. Flight time was o minutes away. High heels didn't make for speed or sure-footedness, so off th came, dignity notwithstanding.

PERFECT COMMENTARY, I thought, on the verse in Hebrews that says, "Let also lay aside every weight, and sin which clings so closely, and let us run wi perseverance the race that is set before us . . ." Only when we take off our shoes or lay aside our sins—will we reach the goal.

—PHILIP L. WAHLBERG

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● EARLIER THIS YEAR, the Ministerium of Pennsylvania's stewardship office called a conference to investigate the plight of the state's hard coal region. Unemployment in that area is widespread and economic and social adjustment to the age of oil and natural gas is slow. The conference heard experts who said things are not as bad as they seem and will get better. We asked Ralph Bagger, a young pastor serving a congregation at the edge of the depressed area and not directly affected by its problems, for a story about people, not statistics, in a coal town. The Hummels in "Anthra City" (*page 11*) are imaginary. Their problems are real.

● HENRY ENDRESS, ULC stewardship secretary and director of the Lutheran Laymen's Movement for Stewardship, returned from a trip to Japan by way of ULC's newest mission field, Alaska. It's a meeting place for Lutherans from all over America. The trend is indicated by the fact that an Augustana boy from Brooklyn is first seminarian for a not-yet-formed ULC mission in Anchorage (*page 15*).

● ARANDA TRIBESMEN showed up at a Lutheran church convention in Australia and pointed up the changing times to a church which still cherishes the traditions of central European countries from which its founders came (*p. 30*).

● COVER PICTURE. Nearly 250,000 United Lutherans are enrolled in the church's three official auxiliaries—the United Lutheran Church Women, United Lutheran Church Men, and Luther League. Sharing our cover this week in a picture taken during the ULCM convention at South Bend, Indiana, last month are the executive heads of the auxiliaries—Howard Logan of ULCM, Miss Josephine Darmstaetter of ULCW, and Dr. F. Leslie Conrad, Jr. of the Luther League.

THE CHURCH IN THE NEWS

President to visit Pope

Only once has a U.S. President while in office paid a visit to the head of the Roman Catholic Church. Woodrow Wilson, during peace negotiations in 1919 following World War I, called on Pope Benedict XV to discuss Italian political settlements. Presidents Truman and Hoover visited Pope Pius XII during European tours after their terms of office had ended.

President Eisenhower would be the second Chief Executive to visit the Vatican during his term of office. The President announced that during his goodwill tour of nine countries next month he would call upon Pope John XXIII in Rome. The two had met at official functions in Paris while General Eisenhower was leading the allied armies during World War II. The present Pope, then Cardinal Roncalli, was papal nuncio to France at the time.

The Vatican welcomed the proposed visit, said the President would be received by the Pope on Dec. 6. No topic of discussion was announced. Pope John, who will be 78 on Nov. 25, recently completed his first year as Pontiff.

Council put off to 1963

A Roman Catholic ecumenical council that would bring to Rome bishops and church dignitaries from all parts o the world had been announced by Pop John in a surprise move in Januar The last such council had been convene in 1869. Explaining his announcemer the Pope declared that the council mig bring "separated brethren" back into t Church of Rome. Observers believed t Pope was referring to possible reunio of the Eastern Orthodox and Roma churches

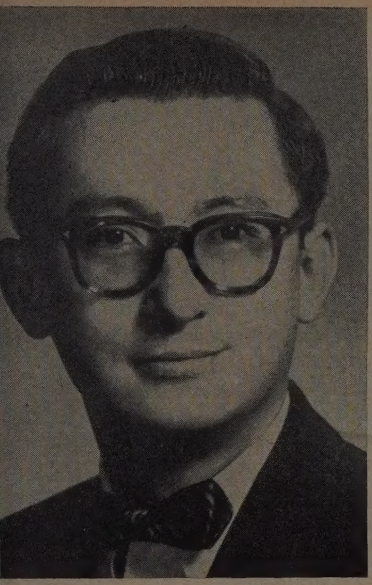
Early reports said the council mig be held next year. Last week Cardin Domenico Tardini, papal secretary state and chairman of a special committ named to plan the council, told reporte that it could probably not meet befo the end of 1962 or beginning of 1963. H said that in response to requests for su gestions about the agenda of the counc more than 2,700 proposals had been fo warded by 1,600 priests and prelat They ranged from ideas for new dogm to condemnations of modern heresi To process these suggestions would quire at least three years, Cardinal T dini said.

Observers will be welcome

The council will be an "internal affa of the Roman Catholic Church, Cardi Tardini explained, but observers fr other churches would get a warm w come. They might have difficulty in derstanding the proceedings, howev The council will be conducted entir in Latin, will be held in St. Pete Basilica.

The last council opened in Rome D 8, 1869, and ended without formal journment when an Italian army sei Rome from the Pope on Oct. 20, 1870

Not to be confused with the propo ecumenical council is the meeting of Synod of Rome, scheduled to convene the Lateran Basilica on Jan. 25, 1960.



DIRECTS IMMIGRATION PROGRAM
James MacCracken

hop of Rome, Pope John will preside the sessions. Only Italian churchmen l attend. The program states that synod will "establish what is neces- y to combat vice and promote vir- ," as well as to "reform customs" and vide for more efficient church disci- ne.

nd sought for refugee aid

Member churches of the National Lu- ran Council were asked this month to e an extra $500,000 during this year's heran World Action appeal to aid ugees. Dr. Paul C. Empie, NLC ex- tive director, said the fund would aid Lutheran World Federation's Refugee ır Program. The LWF had asked rches to provide for special refugee jects in western Europe, Jordan, Hong ng, and elsewhere. Projects would in- le vocational training, housing, and self-help projects in an effort to find permanent solutions to problems raised by "hard-core" refugees who cannot be resettled in other lands.

The $500,000 would be in addition to the $3.9 million LWA goal for 1959, Dr. Empie said. On Nov. 1 only $2,366,537 toward this goal had been raised by the NLC member churches. United Lutheran stewardship leaders attended rallies early this month to spur efforts to attain the church's share of the goal.

Immigration director named

During the past ten years Church World Service, welfare arm of the National Council of Churches, had helped 108,601 refugees to find permanent homes in the U.S. Co-operating in the CWS immigration program were 35 Protestant and Eastern Orthodox denominations.

This month James MacCracken was named director for CWS Immigration Services to succeed the late Dr. Roland A. Elliott. The son of Dr. Henry Noble MacCracken, president emeritus of Vassar College, Mr. MacCracken had previously served the International Refugee Organization and other refugee agencies.

U.S. will war on fake degrees

"There is no longer any reason for not gratifying your Heart's Desire to be proud possessor of a doctor's degree. . . . In many cases the minister possessing a doctor's degree is selected for advancement to larger churches, paying a more lucrative salary . . . definitely a distinction and social advantage."

This quotation from the catalog of a one-room "College of Philosophy" was cited this month by U.S. Secretary of Health, Education and Welfare Arthur S. Flemming. Dr. Flemming called the organizations that sell mail-order degrees

a "persistent low-grade infection in the American education system." He announced that the U.S. Office of Education would publicize "alleged educational institutions which offer degrees without requiring the usual academic performance." Education Commissioner Lawrence G. Derthick would study federal powers to curb the diploma mills, he said.

"Inasmuch as degree mills award many so-called religious degrees," Secretary Flemming continued, "the Commissioner of Education will seek a conference with religious leaders to obtain their help in finding some solution to this aspect of the problem."

Dr. Flemming stated that the government probe did not reflect on "legitimate and reputable correspondence schools which are filling an important and necessary role."

Latin losses worry Catholics

Ninety-five per cent of the people in some Latin American lands are baptized in the Roman Catholic Church, the National Catholic Welfare Conference reported this month. However, only about one-third of these ever take their first communion and more than half die without the church's last rites, the report admitted. In some lands the number of "practicing Catholics" is 6 per cent of the men and 10 per cent of the women, the NCWC added.

The report was issued at the close of an unprecedented conference held at Georgetown University, Washington, by six Roman Catholic bishops from Latin America and leading U.S. churchmen. The conference discussed the increasing alienation of Latin Americans from the Roman Catholic Church and the serious shortage of priests south of the border. No decisions were made public, but findings of the conference will be considered when U.S. Roman Catholic bishops me late this month.

Although South and Central Ameri include about one-third of the worl reported Roman Catholic populatio they have less than one-tenth of priests, the NCWC said. It pointed o that in North America there is one pri for each 700 Catholics; in Latin Ameri the ratio is one to 5,000. The Roma Catholic cause has been further wea ened by illiteracy and intensified Pro estant mission activity, the report sai

Colombia situation eases

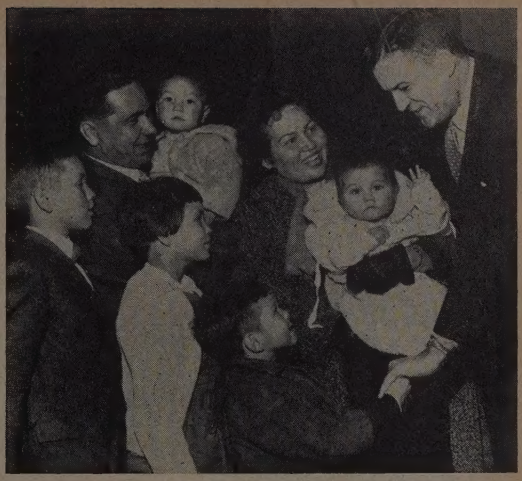
Colombia a few years ago had been hotbed of anti-Protestant activity. Pries and Roman Catholic parishioners h been involved in numerous incidents violent action—wrecking chapels, d stroying property, and injuring Protesta church members.

Last year Dr. Stewart W. Herma Latin American secretary for the L theran World Federation, reported th a "period of relative tranquility" had in. Lutheran churches were opening hindered and the film *Martin Luther* w being shown without incident.

This month there was further eviden of a truce in church relationships in t South American land. A Roman Ca olic congregation in La Plata, Huila, w ordered by its bishop to pay up for da ages done during a mob attack on evangelical chapel. The local priest w said to have incited the foray, wh caused about $1,200 damage.

Colombia's House of Representati received a petition signed by 14,000 Pr estants "and other Colombians" aski effective guarantees of religious liber as provided in the country's consti tion and urging the lawmakers to "put end to every form of discriminati against non-Catholics in Colombia."

**LPING solve refugee prob-
, Presbyterian congrega-
n in New Jersey adopted
tch family exiled from Bor-
in 1957 by Indonesian up-
ing. Pastor (right) wel-
nes Mr. and Mrs. Denker
nk and their five children,
o were brought to United
ites by Church World Serv-
. Mr. Brink is an engineer.**



vedish women to preach

Lutheran churches in Germany and
nmark had ordained women pastors.
eden's State Lutheran Church had ap-
ved ordination of women, but none
l applied. Dr. Margit Sahlin, one of
eden's leading theologians and a mem-
of the Central Committee of the
rld Council of Churches, said she had
sought ordination because it might
ld to the discord" among Sweden's
therans. A high-church group had
eatened to split off from the church
ny of its bishops ordained a woman.
Last month Bishop Helge Ljungberg
Stockholm granted two women the
ht to preach, but not to administer the
raments. Dr. Sahlin was given the
ht to conduct services in the chapel of
Catherine's Foundation, which she
ds, and in other churches of the
cese if she is invited by the clergy-
n. Mrs. Barbro Nordholm-Stahl was
en permission to conduct services in
congregation at Oscar where she is
ployed.

In a statement over the Swedish radio,
. Sahlin said she is now considering applying for ordination since the unity of the church has already been disturbed by the high-church group. She said a deciding factor would be the relation of the Swedish Church to other churches which look to it for guidance. "I feel it to be a grave responsibility," she said.

Churches are popular

Swedes may not go to church services in large numbers, but they have a deep interest in religious observances, a report from the Lay Workers Central Office in Stockholm disclosed. Church attendance on Sundays averages 250,000, representing 3.3 per cent of the population. The ancient cathedral city of Skara ranks first, with 5 per cent of the entire population attending, while Stockholm lags with only 1 per cent. All dioceses show a gain in attendance compared with six years ago. Radio services are popular, attracting more than 50 per cent of all listeners.

Eighty-six per cent of all children born in Sweden are baptized in the Lutheran State Church and an equal percentage of teen-agers are confirmed. More than 91 per cent of all weddings are conducted

by the church, while 96.6 per cent of the funeral services are conducted by Lutheran pastors.

Since 1952 members have had the right to withdraw from the church and thus escape church taxes, but few have done so. In the six years 1952-58 only 26,369 persons—less than one-half of one percent of the population—gave up their membership.

Yugoslavs reported faithful

An average of 30 per cent of the members regularly attend services in the Lutheran churches of Yugoslavia, the Rev. Paul Hansen reported this month. Pastor Hansen, the Lutheran World Federation's Secretary for Minority Churches, recently spent several weeks in Yugoslavia. The attendance compares with a general average of two to five per cent in most countries of western Europe.

Religious instruction is forbidden in the schools, but is held regularly in church buildings, Pastor Hansen reported. All school-age children are invited. In the villages about 80 per cent participate. Children's services and confirmation instruction are also held.

Old customs still prevail in some churches, Pastor Hansen said. In the Slovakian villages, young women come to church in their traditional costume and stand before the altar throughout the entire service. A modern innovation is the growth of evangelism programs.

Lutheran churches with 100,000 members form a small minority among the 16 million Yugoslavs. With no seminary in Yugoslavia, ministerial students must attend schools in foreign lands. Most study in Vienna.

Baptists cross lines

The American Baptist Convention has about two million members in northern and western states. Organized in 1907, i was known until 1950 as the Northern Baptist Convention. The Southern Baptist Convention, organized in 1845, one of the largest U.S. denomination with nine million members.

Southern Baptists have in recent year established mission congregations i northern states. They have churches i Alaska, New York City, Pittsburgh an other metropolitan and industrial area where large numbers of Southerners hav migrated. An attempt to organize Southern Baptist congregation in Canad was halted only after a sharp rebuff fro Canadian Baptists. American Baptis have viewed with disfavor the Souther Baptist "invasion" of the North.

Last month the American Baptist Ge eral Council set the stage for a move int the South. Noting that "a large numb of American Baptists" has moved to t South, it accepted into membership congregation at Port Neches, Texas, a instructed its home mission society investigate "possible affiliation" of oth churches in southern states. Dr. Herbe J. Gezork, ABC president, said esta lishment of churches in the South wou "not be done in a spirit of retaliation competition with the Southern Baptis but in a spirit of service and witness."

Told to shun liturgy

Southern Baptists are trying to "r with the crowd" and are picking churchly terms from other bodies, t *Baptist New Mexican,* periodical of t New Mexico convention, warned.

Baptists are using expressions li "Holy Week," "Lent," "Good Frida and "Ascension Day" in their activiti the paper said. "We fear there is gr danger that with the continued use such terms our people will become accustomed to them that they will fi

"DEVIL" PICKETS CHURCH

ongregation in Elgin, Illinois, found tan picketing sanctuary on a Sunday orning. Stunt brought "noticeable" in- ease in attendance church officials said.

emselves observing these 'holy days' o," the editorial said. "We fear that any . . . have already adopted some these strange customs."

All Fridays should be "good Fridays" d every week should be a "holy week," e paper continued. "We do not believe at Baptists should become involved in actices as foreign to the New Testa- ent as those used by many in the ob- rvance of 'Lent.' "

ys clergy can't be "paid"

Recent publicity about the "miserable aries paid to Protestant ministers" ew a sharp reply this month from noted thor Dorothy Thompson. In Novem- r *Ladies' Home Journal* Miss Thomp- n, daughter of a Methodist minister, acked the "popular impression" that e bigger the pay the better the minister. If a $15,000 minimum salary were to be set for ministers, "pulpits would be crowded with young careerists calculating the ministry to be a better bet than other professions," Miss Thompson wrote. Religious life must be one of sacrifice, she said. Religious leadership is "imbued with love, fragrant with Christian charity, calm in inner communal security—such leadership cannot be had by advertising for it on the money market."

Miss Thompson said she was not opposed to higher salaries for ministers, but to the "heresy" that the standard of living and standard of life are the same. Another heresy is "that there is no essential difference between medicine, teaching, social welfare and the ministry. The ministry is service to God and via that, service to humanity . . . The other services can be performed by atheists."

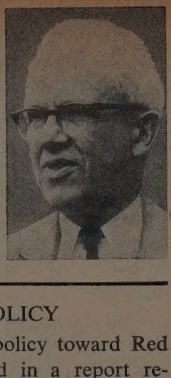
Witch doctor problem solved

Getting along with native witch doctors is one of the problems of medical practice in the Asian jungles, Dr. Tom Dooley told a Minnesota audience. Dr. Dooley's work in Roman Catholic mission hospitals in Laos, near Red China, has attracted world-wide attention.

He takes a witch doctor along when he makes calls in the jungle villages, Dr. Dooley said. After the witch doctor rubs the patient with some native remedy like cow dung, Dr. Dooley administers modern medicines or performs surgery.

Patients pay for their treatments with eggs, chickens, pigs or other farm products, Dr. Dooley said. These he divides with the witch doctors. "In the American Medical Association, this is frowned upon," Dr. Dooley added. "It is called fee-splitting."

Dr. Dooley is a founder of MEDICO, an organization to bring medical aid to people in backward areas of the world.



WASHINGTON

By ROBERT VAN DEUSEN

CHINA POLICY

A CHANGE in U.S. policy toward Red China is recommended in a report recently submitted to the Senate Foreign Relations Committee. This brings into focus what has become one of the most controversial aspects of American policy.

After Chiang Kai-shek had withdrawn to Formosa and most of China was under control of the Communists, the U.S. was preparing to recognize the new regime in China. Then the Korean war broke out, with China sending in troops to keep the United Nations forces from conquering the North Korean aggressors.

During the Korean war and the long truce negotiations, American public sentiment against recognition of Red China grew and crystallized. On the basis of the Peiping regime's unwillingness to live up to international obligations, the U.S. waged a successful fight to have Nationalist China hold the seat as a permanent member of the Security Council. But each year it has become more difficult to convince our allies that this is a tenable long-range position.

New proposal

THE RECOMMENDATION for a change in China policy comes not from the Senate Foreign Relations Committee itself but from a group of foreign affairs experts who were asked to make an independent study of American policy in all of Asia.

The main proposal made by the survey group is that the U.S. abandon its effor to contain Red China and embark on new policy of negotiation. While n recommending immediate recognition Communist China or its admission the UN, the report questioned how lo the Chinese Nationalist government, co trolling only ten million people on Ta wan, can hold a major position in t international community in the name 660 million Chinese on the mainland.

The new policy of negotiation a exploration was proposed as a sort middle course between existing isolati from Red China and full recognitio The report suggested that the new a proach be made in gradual stages.

THE FIRST STAGE would test the int est of the Peiping government in i proving relations with the U.S. The should also be talks with our allies a neutral nations in an effort to get th help in working out a more flexible p icy. This first phase would include e change of journalists, scholars, busine men.

During the second stage, trade restri tions with Red China would be lightene There would be informal discussion wi other nations on a four-point progra 1) admission of Red China to the U 2) recognition of a new Republic Taiwan; 3) seating of the new repub in the General Assembly; and 4) enla ing the Security Council to include In and Japan. Finally, treaties would negotiated with Red China and Taiw by which their mutual rights would recognized and guaranteed.

The study group's proposals are su to meet strong opposition, both in t Foreign Relations Committee and in t Senate. They will have fulfilled a r purpose if they throw open to thorou scrutiny and discussion the whole qu tion of U.S. future relations with Chi

...AL COUNTRY CRISIS

the hummels need help

GENERALLY SPEAKING, the population Anthra City has been decreasing at an rming rate. Located in the heart of anthracite region in northeastern nsylvania, Anthra City is a typical l town—hilly, sooty, and economi-y-distressed.

ut the population in one home of hra City is doing its best to reverse trend. At the home of the Hummel ily, new inhabitants are coming—and h too fast for comfort. There are of them now; it hasn't stopped yet.

IRST, THERE'S Jim Hummel, age 39. s the head of the house and, in Penn-ania Dutch fashion, allows no one to stion his authority. Jim is a miner, formerly worked for a large mining company in a "stripping" operation, the type of strip-mining which has marred and scarred so many of Pennsylvania's beautiful mountains.

With the continually decreasing demand for "hard coal," many of the large companies have folded, Jim's among them. And so, Jim is now a "bootlegger," an independent miner who, with one or two others, operates a small coal-hole leased from a larger company.

Bootlegging is legal, but the pickings are poor. The best veins have been exhausted long ago. And the operation is expensive. There's not much profit in it.

Jim has fallen prey to one of the miner's occupational hazards. The doc-

BY RALPH W. BAGGER

tors call it anthracosis, but local folks know it as "miner's asthma," a congestion of the lungs which causes a rasping cough and a shortness of breath and makes a full day's work a real struggle.

Twenty years ago, Jim married Flora Sieger, a girl from one of the neighboring farms. Ever since their marriage, Flora has worked (between babies) at a shirt factory in town—when there is work. But work is irregular, often only a day or two a week; and pay is poor, lower than the national average for textile workers.

JIM HUMMEL and his wife are both of good Pennsylvania Dutch stock, and they show it in their speech, manner of living, and religion. Jim was brought up in the Reformed Church, Flora in the Lutheran —but both attended services in the same building, a union church jointly owned by the two congregations.

Ten years ago, when the Reformed congregation built a new church of its own, Jim joined his wife's congregation so that they could stay with the old church. He served a three-year term on the church council, but refused to be renominated when his term expired last year. Flora now serves as vice president of the local United Lutheran Church Women.

Flora and Jim have had six children. Five are now living; one, a boy, was stillborn about eleven years ago.

Jack is the oldest. He's 19. He finished high school, the shop course, a year ago, but is unemployed. There's no steady work to be had. His father's coal-hole isn't a big enough operation to use another man; and Jack doesn't want to become a miner—miner's asthma and possible disasters have him scared.

He does what odd jobs he can find, and spends a lot of time loafing around the house. And he's thinking seriously of moving to the big city to try to find work

Anthra City and the Hummels are symbols of a crisis in Pennsylvania's coal country. They're not real, their problems are. Pastor Bagger of Friedens Church, Hegins, lives on the edge of the anthracite region. His story reflects in no way conditions existing in the parish he serves.

Jack was baptized Reformed (his father's church at the time), but confirmed Lutheran. And right now he finds himself in the church's no-man's land. He feels he's too old for Luther League, and too young for the men's group, if there were one, which there isn't.

DOROTHY, at 17, is next in line. She is pretty and bright, but she quit school a few months ago to get married. She had to. She's Dorothy Knecht now; and she and her husband live with the Hummels. Dottie used to teach in Sunday school, but it is becoming increasingly obvious why she had to quit. She feels ashamed and defiant all at once.

Dottie's husband, Carl Knecht, is only 17, and is still in school—a junior this year. His is an uncomfortable position, moving in with a houseful of not-too-enthusiastic in-laws. Carl is an "Evan" (pronounced *"ee*-van"—a member of the Evangelical United Brethren Church and doesn't feel at home at Lutheran services.

THE NEXT two Hummels are also girls. Gertrude ("Trudy") who's 15, and Martha who's 13. Trudy is a high school sophomore, and is active in the Luther League. She's pretty and has her family worried. Martha's just in eighth grade. She began catechetical class last fall; and she feels, somehow, that the pastor is talking right at her when he stresses the Sixth Commandment. Possibly he is.

Last of the Hummels is Teddy, age 8. ddy's in the third grade, and the only e of the family who still goes to the de school in town. It's a frame struc- e, and a firetrap, condemned by the te, but it's still in use. Carl, Trudy, l Martha go by school bus to a jointure h school in the next town, five miles ay. And after school, the girls have take turns looking after Teddy, be- se their mother is working.

ABOUT A YEAR AGO, Flora's father died, her mother, Mrs. Fronie Sieger, ved in with the Hummels. Fred Sieger been a farmer, but his widow couldn't rate the farm alone. Where could go? People in the coal regions don't ke much use of old folks' homes.

Fronie is a Lutheran, but she hasn't yet gotten to feel at home in the town church, and still holds membership in the Lutheran half of a union church out in the country near the old farm.

Jim Hummel's home is an old-fashioned frame house, fairly good-sized, but not intended for the family of nine which now occupies it—to say nothing of the tenth, now on the way. And ten mouths are a lot to feed on what amounts, for all practical purposes, to about two half-incomes.

WHAT DOES the future hold—for Jim Hummel and his close-packed family? For Anthra City and other economically depressed communities in the coal regions? And for the church, which seeks to minister to these, its people, and yet is dependent upon these same people for its support?

Economically, the anthracite region of northeastern Pennsylvania is one of the most depressed areas in the country. The production of coal has dropped to about one-quarter of the World War I high, and the miners find very little to celebrate in this year's centennial celebration of the oil industry.

Unemployment in some counties is higher than 20 per cent, compared with a state-wide average of about 6 per cent. Wages, while not too bad for those who get them, are still considerably lower than national averages (mining, $800 a year less; manufacturing, $1,100 a year less).

The population continues to drop, one county having lost an estimated 15 per cent of its people in the nine years since the 1950 census. And the ones who leave for greener pastures are mostly those in the 18-35 group, the young people and young adults who are the life-blood of any community.

JIM HUMMEL's bootleg hole is not the answer. The answers lie in the diversification of industry, as communities try to encourage outside corporations to locate within the area, even going to the extreme of building entire industrial plants with community funds, and then seeking for tenants who will employ local workers. They lie in the current attempts to find other and varied uses for coal and its by-products, so that the one thing the area has in abundance can be used.

Experiments are being conducted to determine commercially practical uses for the various waste products of the mining operation, and even for coal itself. One suggestion, which has not met with too much local favor, is that the coal be used for paving highways. (But highways *are* needed, and construction of the long-awaited Anthracite Expressway and the proposed Keystone Shortway, if they can ever get beyond the talking stage, would be a big boost to the economy.)

If the industrial problem can be solved, the whole economic situation should take an upswing. Unemployment would drop, wages would rise, and the people of the area would remain.

IN THE HUMMEL HOME, this could bring about some real changes. Jim might be able to find a job in industry which won't aggravate his miner's asthma. Jack could find profitable employment.

Upon completing high school, Carl could probably undertake the support of his growing family. Perhaps Flora could give up her work as a seamstress and devote her full time to being a homemaker and mother. The home situation would be one of hope instead of despair.

And yet it's doubtful whether economic improvement would change the moral standards of the community. This is the church's task.

How can the church convince the Do ties and the Trudies of the communi that "Thou shalt not commit adultery is more than a string of old-fashione words?

It's not easy. Pastors have reporte in unguarded moments, that half or eve two-thirds of their weddings are so-calle "shotgun" affairs. Gossip runs like wil fire for a while, but soon dies down, an everyone joins in congratulating the tee age couple on their marriage and, s months later, on their big bouncing bab

Or how can the church convince th people of the community that gamblin is immoral as well as illegal, when rig around the corner St. Stanislaus' Roma Catholic Church has Bingo every Frida night (and takes in a fair amount of goo Lutheran money in the process)? C when every organization in town is se ing raffle chances on anything from Thanksgiving turkey to a new Falcon?

CAN THE CHURCH help its people an its community to understand that Chri tian morality is just as up-to-date an just as vital today as it was when Jesu threw the money-changers out of th Temple, or told the adulteress, "Go, an sin no more"?

If it could, it might not help all th Hummels, but there are still Trudy an Martha; and unless the church can co vince a repentant Dottie and Carl of th Lord's forgiveness of their sin, their who life together will be shadowed with hidde guilt feelings.

The church has a dual task in Anth City. It must do all it can to aid its com munity economically, and it must do a it can to strengthen its communit morally.

But the church must also, and pr marily, concern itself with the salvatio of souls. It must show forth Jesus Chris

ka: Small Lutheran church is at right, Orthodox church in center

THE FORTY-NINTH STATE

Alaska: Pioneers Move North

HENRY ENDRESS

STREAK ACROSS THE LAND and harbors a DC-7 or through mountain passes d over bays in a Gruman Goose and u learn quickly that the 49th state, aska, is the new frontier for the U.S.A. and Christian churches as well.

Few Americans know—as I didn't un- it was explained to me—that one can op the same scale map of Alaska on of the U.S.A.'s 48 states and cover erything from the Gulf of Mexico to Canadian border and a good share the territory, running east to west, well. You understand why Alaska gives the Texan an inferiority complex when you experience the two-hour time change flying between Anchorage, the major international airport-seaport city, and Juneau, the state capital.

Alaskans are outdoor men, rugged and tan, talking about hunting and fishing. Store windows show the typical displays, Sears and Fifth Avenue, but again and again the main feature is a huge trout someone caught—to his own great pride and the delight of his neighbors.

A DRIVE FROM Anchorage airport into town over dirt roads suggests frontier territory. Raw, rainy weather with a 50-

degree temperature greeted me on Aug. 31. I was coming from Tokyo where the thermometers bubbled up to 95.

On hand to greet me were two ULCA airforce chaplains, Major Kenneth E. Hartman and Captain Peter C. Schroder, the former of Indiana Synod and the latter from Pacific Southwest; the Rev. Charles P. Gartner, recently appointed field service pastor in Alaska by the Lutheran Service Commission (to minister to military personnel and their families); an ELC home missionary, the Rev. Glenn Groth; and the Rev. Floyd Brause, an Augustana pastor, now serving as a ULCA mission developer.

The Lutheran Home Missions Conference, at a recent meeting in Chicago assigned an area of Anchorage to the ULCA. Pastor Brause, from a congregation in Brainard, Minn., volunteered to go.

NEW PASTOR AT RESURRECTION, JUNEAU
Dr. Steinhoff gets acquainted

Two other Lutheran bodies—Missouri and ELC—are active in other areas in town. The field was surveyed by Dr. Karl Henry of the Board of American Missions and the location selected is at a point where Anchorage is expected to boom. Nearby is an elementary school and on community drawing boards are plans for a junior high school, a senior high school, a Roman Catholic hospital, a Methodist University campus, other institutions and hundreds of new homes.

After two weeks, Pastor Brause and his family were installed in a parsonage. He has already made more than 1,000 calls on area residents. Only two housewives refused to give information. Many families had never been affiliated with any church. More than 100 persons reported Lutheran backgrounds. Less than a dozen were affiliated with an Anchorage church. More than a half-dozen families jumped the gun on Pastor Brause's questions by saying "Count us in; we'll help you organize a church."

Newspaper publicity had helped open doors, and after a radio appearance the pastor held his first service in October.

A late afternoon invitation went out to interested families to come to the Hotel Westward as my guests for a discussion of the congregation's plans. Even before the new congregation held its first service it already has a spiritual son going on to seminary. He is Arnold Olson who graduated last June from Pacific Lutheran College, entered Augustana Seminary in Rock Island, Ill., this fall. His father is comptroller of the National Bank of Alaska. The family is originally from Brooklyn, N. Y.

NEXT STOP was the historic Lutheran urch at Sitka, an hour's hydroplane de from Juneau. It claims to be the st Protestant church established in laska and possibly the first on the Pa- fic Coast—except for the Russian- reek Orthodox Church across the street. The Lutheran church was organized 1840 when Alaska was Russian terri- ry. Founder was Captain Adolpf rlovich Etolin, a Finn, formerly of- er in the Imperial Russian Navy who st sailed into Alaska in 1817. He re- ned in 1840 as chief manager of the ssian-American Company, with his fe, a group of Finnish workmen, and Lutheran minister, the Rev. Uno gnasus. Almost at once the workmen nstructed a log church and Mr. Cyg- sus not only began his pastoral work t also established a manual training ool, probably the first in Alaska. After e years he returned to Finland where founded the Finnish primary school tem.

THE NEXT PASTOR served from 1852 to 55 and then the church was without a ular pastor for 75 years. When the erican forces took over Alaska serv- s began again in 1867 but when the ces left in 1877 the church fell into se, was looted, and subsequently be- e a butcher and carpenter shop. In 8 it was condemned and demolished. w life came in 1940 when Pastor John ble of the Pacific Synod arrived. A building, still attractive and in use, constructed and the congregation an to grow. It has no pastor at the ment.

he church has great possibilities. oughout the town are scores of Lu- ans—and others—still to be brought the church and, with the opening he new plant of the Alaska Lumber

FIRST SEMINARIAN AT ANCHORAGE
Pastor Brause and Arnold Olson

and Pulp Company, the Sitka population will expand rapidly. The Pacific Northern Airlines of Alaska already has waiting lists bursting with names of families planning to move to Sitka.

The Sitka meeting was a moving experience as we talked and prayed for the advancement of the church. It had its humorous touches too. There sat the brash American nine-year-old boy who studied me carefully with arms folded and then leaned over to ask, "Well, Mister, what kind of rugs are you selling?"

RESURRECTION CHURCH, Juneau, was the next stop. New pastor there is Dr. L. H. Steinhoff, past president of the Pacific Synod. This congregation has built a beautiful church and already has projected a full-fledged stewardship program for this fall. It has two LLM members in active leadership and a pastor who, because of synodical presidential experience, will bolster the entire work throughout the 49th state.

Wate

By Martin J. Heinecken

Only God is holy. He alone "whole" and he alone can make "whole God alone is "holy" in the sense that h is completely set apart from the create world as its creator. He has, howeve revealed himself in a series of events which the Bible witnesses, and no wherever the good news of the savi action of God in Christ is proclaime there God is present in all his holines

There are thus no holy places or ho objects at which or in which God is p culiarly present. The holy God who everywhere present but unknown is vealed wherever the Gospel is proclaim and the sacraments are administered.

There is no institution and no spec class of men having power to make G present and to bring persons and thin out of the sphere of the profane in that of the holy. Since God is prese everywhere and since he is the creat of the whole world, the whole creati is holy. It doesn't have to be made ho

You can go into a Catholic chur and see the container marked "h water." The church hierarchy has it apart, made it different and inves with a special grace. To cross yours with this water has a different effic than if you were to cross yourself w non-consecrated water. It has been ma holy by the power of the church. drink it or to use it for ordinary p poses, such as washing dirty hands dishes, would mean a desecration.

s the Mask of God

How different is Luther's concep- n of the water of baptism. It is or- ary water, but it is not "unholy" be- ıse it is part of God's good creation. ıen this water is used as a refreshing nk, when it cleans away filth, when it ps from heaven and causes the rched earth to shoot forth and bud and desert to blossom as the rose, when the form of steam it drives giant en- es or in the form of ice bridges the ers and makes a highway for help to neone in distress, then it is not unholy, ıot being used for an unholy purpose. ought, therefore, to hold this water my hands, to let it purl between my s, to plunge into its refreshing cool- s with the greatest sense of awe, in much as here I am in the presence the "holy."

This water is a "mask" of the "Holy e" and "in, with and under" that ter He is present to me, blessing me hout any merit or worthiness in me. s water itself, therefore, need not be secrated and by its use in baptism loes not become different. There is sense in bottling it up and sending it und like Sunkist orange juice charged ı vitamins.

There is no point either in taking er from the Jordan and using it for tism for it certainly is no holier be- se into it there once descended vol- arily he who went into death for the of the world, the beloved Son in om God was well pleased.

The water in the Jordan is like the water in the Missouri River, "too thick to swim in, but not quite thick enough to plow." For what it is good for it is good for, but it has not been set apart in some fantastic way because the Son of God once touched it.

It is, therefore, something quite different that happens in the moment of baptism, which makes it a "gracious water of life and a washing of regeneration in the Holy Ghost" (Titus 3:5-8). Something is done in baptism which is unique, once for all, unrepeatable.

It does not happen to the water; it does not happen because of any power in the water, it happens to the one who is baptized and to his God-relationship, when he is incorporated into union with the God who made the world, redeemed it, and will also fulfill it.

This is done in and through an earthly medium, which remains exactly what it is, and does not become either more holy or less holy through this use. And what happens happens in the power of God Himself who is present and active in the Word. Therefore in answer to the question, "How can water do such great things?", Luther says, "It is not the water indeed that does it but the Word of God which is in and with the water, and faith which trusts this Word of God in the water."

This should make clear what we ought to regard as holy. It is the presence of the gracious God in his gracious action. This is so whether we feel this presence in the refreshing draught of

water or whether we recognize it in the act of baptism.

It is conceivable then that someone should cross himself with water used in baptism for the sole purpose of reminding himself of his baptism, its once-and-for-all as well as its daily significance. But then it must be very clear that the water itself is no more holy and no more efficacious than any water. "Without the Word of God it is simply water and no baptism." The day, therefore, on which I see in a Lutheran church a spigot dispensing "holy water" I will know that the Reformer has been betrayed.

WHAT SHALL WE SAY about a "Holy Bible"? Is this a "holy object," possessed of some kind of wholeness or perfection or "freedom from fault"?

Or is it set in a class apart so that it must be handled in a different way from that in which one might treat another book—Dostoevski's *The Brothers Karamazov* with its superb witness to the Christian faith or a volume of sermons by James Stewart, this unparalleled preacher of the Gospel in our day?

Is not the reason for calling the Bible "holy" and setting it apart even from the grandest testimony of subsequent men and women to the power of the living God quite clear? All are books written by men and the books as such do not any more deserve special treatment than the water used in baptism.

If the family Bible were used for Junior to sit on so that he could reach the table because there was no Sears-Roebuck catalog available, then this would not necessarily constitute a desecration of the holy.

If this is what the moment requires in love well and good. Junior, enjoying his porridge, sits majestically enthroned upon a pile of paper serving as God's mask to enable him to get his chin up over th table. I am sure, the unseen Guest the table would take delight in it.

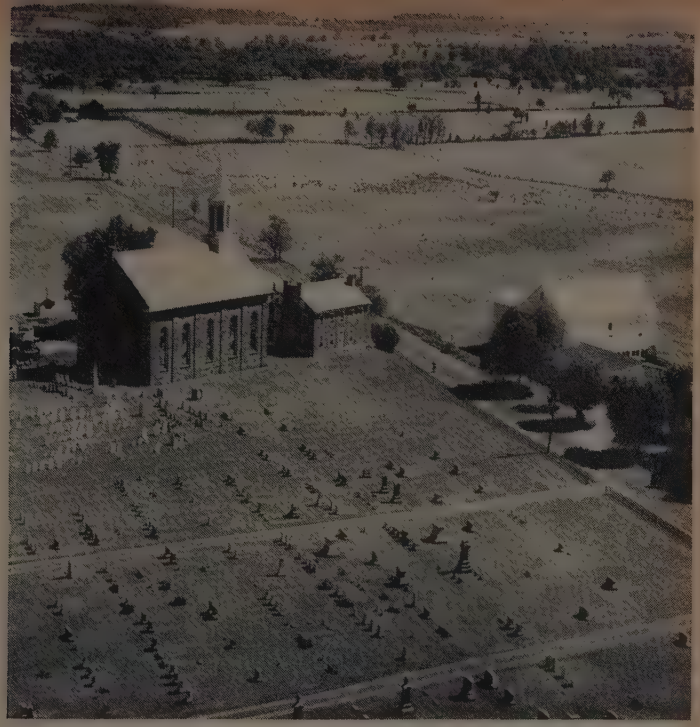
SURELY IT IS not the book itself th is holy in any other sense than that speaks of, witnesses to, proclaims t holy God. In, with and under the wor of men recorded there—and they are o and all the words of men—God speak

The presence of a Bible lying unre on the table or carried in the pock does not mean the actual, gracious, se imparting presence of God in that bo so that whenever you pass it you shou genuflect or take off your shoes.

God is not caught and imprisoned b tween the covers of the Bible any mo than he is in the tabernacle or the ho water. All the words are dead letters a printed page until they are read a understood and touch the heart in t power of the Holy Spirit.

IN SOME Protestant churches one g the impression that the Bible has replac the host in the tabernacle on the alt and that it itself is worshiped. He w genuflects (figuratively or actually) b fore a Bible as though God were i prisoned in it either commits idolatry else, to be consistent, he should al genuflect before the pastor who p claims God's word to him and befo the cook in the kitchen who is the ma of God in preparing his food.

This should answer the question how to dispose of old Bibles, old chur carpets and other paraphernalia, a even of the elements used in "holy co munion," without being guilty of a kind of irreverence. In the early chur the bread and the wine which had be brought by the people in the first pl to be used in the holy communion w their Lord and with each other w afterwards distributed to the poor.



New Hanover, Pa., Lutheran Church

New Day for Rural Churches

SPECIALISTS in rural church life see a ght future for "the little, old church the wildwood."

Economic and social trends now be- ming evident point to more prosperous nes for the small country church, ich often has served merely as a Sun- y meeting house when itinerant preach- were available.

Congregations which have existed for nerations as groups of neighborhood m families now are finding that peo- of varied occupations are building mes in remote areas.

Many of them are joining the rural churches, sending their children to the church schools, and requiring new types of activities formerly unknown in the typical church "by the side of the road."

Multiple parishes—consisting of several local churches served by the same pastor—now are merging into single parishes and demanding full-time pastors.

THESE AND OTHER developments were discussed at a national rural church conference held under the auspices of the Board of American Missions at Toledo, Ohio, last month.

(A similar conference was held in Louisville by the division of home

LESTER HEINS

missions of the National Council of Churches.)

Keynoter was Dr. E. L. Leisey, retired pastor with 42 years of work in rural parishes (Ministerium of Pennsylvania).

He recalled that he and Dr. Karl S. Henry of the Board of American Missions had been among those who fought for the four- and six-church parishes "in the good old mother synod of Lutheranism in America. These rural parishes had grown up almost without benefit of clergy, in a maze of tradition that enveloped us like hoop skirts."

On synod floor, Dr. Leisey recalled, he was fortunate to be given two minutes for his concern, "as against 3,000 minutes for city church affairs.

"The local tavern keeper was a better friend to the rural church than the city-bred brass, boards, and bureaus of the church. In fact, when I began to use a bit of university rural sociology in my parish, my superiors were afraid that my more scientific approach might introduce heresy into this self-satisfied group of churchmen who rebelled against change and took pride in their big city plants. They were more of a menace to the rural church than were the Indians of a previous generation.

"The rural church didn't have much with which to work in the past," Dr. Leisey said, "but it's different now. The rural church is busting out all over with new zeal; here are the real go-go boys of our church."

He listed the following developments:

The one-room church, with three-sided gallery and elevated pulpit has given way to a modern church plant, with rooms for church school classes and furniture that fits;

New $25,000 to $30,000 parsonages in every town and hamlet;

The old "union church" torn asunde or revamped;

Multiple parishes being separated int more workable units.

Dr. B. B. Maurer, research directo for the Central Pennsylvania Syno analyzed the changes in rural life: " new concept of community is arising, he said, "Rapid change in space-tim relationships is causing the geographic basis of community to have less and le meaning and importance.

It is entirely possible that the old pa tern of multiple parish will be reverse Dr. Maurer suggested, so that a numb of congregations may be found withi the same church building. It may be ne essary to accommodate worship servic to the time schedules of shift worker Rural congregations may find it practic (already there are examples of this) pool their resources to construct adequa building facilities and to agree upon sta gered schedules for their use.

The continuing need to consolida small congregations, eliminate overla ping and wasteful competition in th rural areas was described by Dr. E. W Mueller, rural church specialist for th National Lutheran Council, as "the ma nificent decline." This process, h pointed out, has been going on for generation and may continue indefinitel

Dr. D. L. Houser, executive secreta of the Board of American Mission called for a "total Protestant strategy" the future placing of new churches. H said the old problem of competition b tween Lutheran synods is virtually a thin of the past. It will not be too long, h predicted, before we may expect full c operation with the Lutheran Church– Missouri Synod in the matter of assig ing mission areas.

FIVE MAKE A FAMILY

Kitchen Catechism

I PROMISED to call for Pete at church Friday afternoon after confirmation ss. I don't act as chauffeur for the ildren frequently. Some parents are the run all the time, carting their chil- en around. We do it when asked. Only dom do Karen, Pete, and Sue ask Dan me to pick them up in the car or to ve them some place.

Sometimes we are called on to drive group of youngsters to a school or urch affair. That's what I'm doing on day. Pete is in a pre-confirmation class 35. Pastor Hanson suggested that the t- and second-year catechetical classes ept an invitation to visit Elmside Lu- ran Church in a nearby town.

There the confirmation class was hav- an evening program. A couple of urch-produced films. A talk on pro- ed Lutheran church mergers, given a young student from the seminary. amburger, potato chip, and ice cream per.

"I'm surprised that Pete wants to go," n said that evening after Pete had told the plan. "He looked forward to join- the catechetical class this fall, but r a few weeks of it, he seemed fed Maybe he resents the overdose of gion—Sunday school, church, family hts, church scout troop, confirmation ss . . ."

WAS mixing a cake in the kitchen and n was perched on a stool waiting, as does, to lick the bowl and spoon.

You're right, Dan. But the tide has ed again. That's the way with his age. Like school . . . hate school . . . like school. Love beans . . . detest beans . . . love beans again. Interested in church . . . bored by church . . . now Pete's interested again. So I'm all for giving up Friday afternoon and evening to cart five boys to Elmside Lutheran Church. I'll even stay for the program and the food."

"If you're asked!" Dan said. "Maybe you'll have to eat *your* hamburger and ice cream at a drive-in."

I SHOOK MY HEAD. "Drivers have been given a special invitation. There'll be perhaps ten adults, and both Pastor Ittel and Pastor Hanson will go."

"Do you remember your own confirmation class, Connie?" Dan asked, watching every move I made, so I wouldn't taste anything he didn't. "As I look back on that year, it seemed we were scared."

"Same here. Our pastor was a dear man, but so strict and formal. He used to crack a whip over us . . . so it seemed. We were penalized for not attending, for not knowing our lesson, for stumbling as we read the Bible aloud. I don't believe he ever told us in simple words what confirmation meant. And no one taught us any Lutheran church history. We learned all the questions and answers in the catechism . . . but . . . that's not enough."

"In my class, too," Dan said. "It was all done by memory. How different it is now. Karen's class actually *enjoyed* the two years of study. She called it fun!"

"And look how much they learned. Really, after that year of confirmation Karen knew more about the Lutheran church than we did," I admitted. "She's forgotten a lot, but it's there—in the back of her mind for future use."

"Sometimes I think the whole congregation could use a refresher in church history and Lutheran beliefs," Dan said thoughtfully. "We require prospective members to join a study group, but we don't inquire whether those of us who have been in the Lutheran church all our lives know much."

I AGREED. "The best talk our women's group had last year was when that professor of church history talked to us about the way the pioneer settlers brought the Lutheran churches of Norway and Germany to this state."

Dan nodded. "That's the kind of information the confirmands get. And they like it. Pete said yesterday that he learned more about the history of this state from Pastor Hanson's talk to their class than he learned in school."

I scraped the bowl, let the last batter drip into the cake pan, and put it in the oven. I passed the spoon and bowl to Dan.

"You can watch the cake, Dan. I'm going over to Claire Mawson's and borrow some frosting. She said she had a prepared frosting mix she wanted me to try. Says it's good and easy to use."

"Bake a cake from scratch and then use a prepared frosting!" Dan laughed. "Why didn't you use a prepared cake mix, too?"

"Listen, Danny Boy—I use a cake mix often and you don't know the difference. Sometimes I don't even confess! Remember that orange fluff cake we had Sunday? All made by some enterprising manufacturer."

I POINTED to the clock on the stov "When the little hand is here, take peek. But I'll be back before the ca is done."

"Not when you and Claire get t gether!"

"What's cooking, Mom? Hi, Dad Our middle child entered, snatching handful of cookies from the jar. H sniffed. "Yum . . . mm . . . When w it be done?"

Dan propelled Pete toward the doo "Out! Your mother's put me in charge

"I'll go . . . but I'll be back. I alwa listen for the opening of the oven doo Then Mom lets me have the first cooki out."

"This is not cookies," I said. "An no one lays a finger on this cake. It special for Friday."

"You mean Karen and Sue and Da will eat it all while we're at Elmsid Church?" Pete asked in a worried ton

"No. I made it for another reaso I'd better have Claire Mawson take ca of it while Pete and I are away. Othe wise three stay-at-home mice migh nibble."

DAN RAISED his hand. "On my hono . . . I promise not to touch it. Jus leave it with us so we can lift the cak cover once in a while and contempla its beauty. We'll keep the mice away

Pete opened a cupboard door an looked through the cracker supply "Nothing to eat around this house." H took a dozen graham crackers.

"Well . . . have to swat the book English homework and confirmation clas homework. My turn to do some talkin at class tomorrow. That means encyclo pedia research. I have to use three vo umes . . . *R* for religion, *L* for Lutheran and *M* for Muhlenberg. Mind if I wor at your desk, Pop?"

"CATHOLIC" OR "CHRISTIAN"?

THEY TELL ME there are a lot of nadians who resent being called mericans." They believe this name become the "property" of citizens of United States. Another group of nadians argue (rightly, it would seem me), that they have every right to name. "We are," they say, "just as ch Americans as the people south of border."

Carry this a step further and one can , and correctly too, that Brazilians, gentines, Mexicans, and all of the er inhabitants of the Western Hemis- ere are properly called Americans. I ubt very much whether the question l ever be settled.

THERE IS a similar situation in the urch. Over the years it has produced ious skirmishes in some quarters. For ong time only some scholars and a ndful of crusaders rent the air with occasional broadside. With the in- asing use of the *Service Book and mnal* the issue now makes every con- gation using the new book a poten- battle ground, and it is important refore that something be said about matter.

refer to the footnotes at the bottom pages four and five of the *Service ok and Hymnal* which state that in Apostles' and Nicene creeds the word tholic" may be used instead of "Chris- n."

Most of us who were brought up in theran churches, and recited the creed nday after Sunday, have thousands of es repeated the words, "the holy ristian Church." Only when we attended services in other Protestant churches did we find ourselves self-consciously alone as others uttered the word "catholic" while we said "Christian." "Catholic" for most of us meant the pope's church. As the heirs of Martin Luther we weren't going to give any free advertising to the church of Rome.

How then explain the fact that among those Protestants who use the historic creeds — Methodist, Presbyterian, Reformed, Episcopalian and others, many of whom are much less formal than we in their ceremonies and liturgies — the word is "catholic" and not "Christian"? Why are these other reformed Christians, whose reformation had been strenuous in its determination to restore apostolic simplicity, still clinging to that word "catholic"?

IT IS TRUE as the footnote (*page 18*) in the new edition of *The Book of Concord* (confessional writings of the Lutheran Church, published by the Muhlenberg Press, 1959) says that "It had been customary since the 15th century to translate *catholica* with *christlich*." But why?

Since their first writing in Latin, the creeds had used the words *"sanctum catholicam ecclesiam"* (holy catholic church), the word "catholic" being a Greek word which meant "general" or "universal." Even after the split between the eastern and western churches—which produced the Church of Rome in the West and several Orthodox churches in the East—the word "catholic" was claimed by both groups, although popular usage in the West came to regard

the Church of Rome as the Catholic Church.

As the church advanced northward in Europe it had to translate its vocabulary into other languages. In Germany a problem developed. Since *"catholicism"* meant "universal" or "general" it seemed to be a natural thing to render the word of the creed in German as *"allgemeine."*

This was not satisfactory. Certain translations of the creed into German *before the Reformation* used the form *"eine heilige christliche Kirche"* (the holy Christian Church). The change from "catholic" to "Christian" was not made to demonstrate the difference between the followers of the Pope and those of Martin Luther.

SINCE THE Reformation the German Lutheran liturgies have continued to use the word *"christliche"* in the creed, while Roman Catholics found another solution. The Latin word *"catholicam"* was simply made a German word. So today a German Roman Catholic will say *"die heilige katholische Kirche,"* while a German Lutheran speaks of *"die heilige christliche Kirche."*

With the spread of Lutheranism beyond Germany, it again became necessary to translate the liturgy. When liturgies were prepared in English for use in the United States the wording of the old German form was simply carried over. Thus English-speaking Lutherans in North America have been saying for years: "The holy Christian Church."

DOES IT make any difference what we say so long as we know what we mean? If that's the case, consider the plight of the Spanish-speaking Lutherans of the ULCA in Puerto Rico and Argentina. For 19 years, using their Spanish version of the *Common Service Book*, they have said: *"la Santa Iglesia Catolica."* They know what they are saying and they a fervent in their adherence to evangelic faith, yet now they face a problem.

Work on a new Spanish book whic will be used by all of the Lutherans Spanish-speaking South America is nea ing completion. One problem facing th committee was this matter of the creed Because there were other Lutherans i Latin America for whom the form "Christian" was traditional, a compro mise had to be effected and the resu for the new book was to follow the pra tice of the *Service Book and Hymnal.*

This problem of what words we us may not be terrifically important. B some of us believe the time has com for Lutherans to join the rest of th Christians of the world in confessing tha we are members of "one holy catholi and apostolic church."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

All-night party

QUESTION: I am a high school studen sixteen years old. I have always love God and my church, and I try to be good A few days ago my mother told me was to go to no more dances. And am not allowed to see any more dance or "rock-'n'-roll" shows on the TV. She also informed me that I am not allowe to attend the junior prom (I am junior). She believes dancing is wrong

I know that when I leave high schoo I may not like dancing so well, but now

nd it very nice. The prom is not only ncing—it is an all-night party with ny chaperons. Is there anything I can to convince her at least to allow me go to the prom?

REPLY: Dancing in itself is not wrong, but it has many times been the occasion for wrong-doing. Many people frown on dancing because it has many times been associated with sex delinquency. Parents naturally do not want their children to become involved in such behavior.

Despite all the chaperoning, outlandish things sometimes occur. An all-night party arouses the suspicions of parents. By planning all-night affairs young people and school authorities are inviting trouble and parental objections. If dances and other social affairs could begin at reasonably early hours and thus permit young people to be home not long after midnight, much of the objection would be ruled out.

With a very generous interpretation, and in the light of the fact that an all-night affair happens only once a year, under chaperonage, your mother could agree to it on your promise to conduct yourself as a Christian should. She could also well assist in chaperoning the group. But, if she still refuses, you had better go along with her view.

In a few years you will be out of school, and more mature—old enough to make your own decisions. Then, when you look back on such an experience as this, the mere missing of a dance will not seem so important.

rly emotions

QUESTION: Eric is quiet and agreeable much of the day. But as soon as one us stops him from what he wants to do, or he is in any way irritated, he gets "fighting mad." These pronounced variations amaze me. It sometimes seems that all the training in politeness, courtesy, self-control, kindness, and orderliness are lost in a flash. A little while later he may act like a well-adjusted angel.

But then, I see similar things taking place in grownups. It all makes me wonder whether any human discipline gets under the surface. Humans seem much like animals.

REPLY: Human beings and animals have many points in common, but there are also decided differences. Don't allow the prominence of one to blind you to the other. In lower forms of life, emotion and instinct determine behavior. The training of wild animals depends almost entirely upon developing fear and respect toward the trainer. There is no spiritual, moral, or esthetic factor in their make-up. Memory seems limited to individual experiences—much of it is simply a survival of feeling connected with events or persons. The results of training are readily thrown off.

Man too may discard acquired refinements quickly, but his changes and refinements penetrate much deeper. He has power to think, withhold judgment, imagine, control feelings, aspire to higher things, sacrifice immediate advantages in favor of subsequent benefits, choose rationally, value the finer things, to be aware of spiritual values and allow them to guide him.

Humans are pre-ëminently spiritual. As a child, or adult, improves, his crude outbursts and violence decrease, while spiritual manifestations increase and rise higher. Home and church can do a great deal to facilitate such progress.

THE ACTS OF THE APOSTLES

IMPULSION (*continued*)

So I always take pains to have a clear conscience toward God and toward men. Acts 24:16.

ACTION IS a Christian must. Paul knew it well. "I press on," was his motto. He spent little time bemoaning the past.

True, the memory of his terrible deeds against the saints in his pre-conversion days often plagued him. But it never stopped him from full-orbed service for Jesus Christ. His total life became response to God—worship in its fullest sense. It was so, it seems, from the instant of his conversion.

Surely, there on his knees at Damascus after his conversion, he glanced back with dismay at the abyss of darkness into which only yesterday he was about to tumble.

"My steps had almost slipped, my feet were almost gone . . ." how sorrowfully he must have echoed the psalmist's shuddering cry.

THEN QUICKLY for him, as for the poet of Israel, it was praise again, and thanksgiving. "He brought me up also out of a horrible pit and out of the miry clay."

The burning brilliance of the Damascus road had rubbed out his physical sight, but his soul had eyes, and as he prayed he saw God. For three days he ate nothing, drank nothing, did nothing — but pray.

This may seem to me a weird experience. Does life for me go merrily as a wedding bell? Are there never rumbles of distant thunder? Have I no hours of conscience-chiding, changing my serenity into heaviness of spirit? If this be true I can have no fellow-feeling for Paul.

But if—with the hot breath of doom barely past—I also have been on my knees in a house in the street called Straight in my Damascus town, I shall understand why Paul prayed for three days so wistfully, so joyously, so eagerly, saying it again and again, "Thanks be to God."

FROM THAT DAY, Paul belonged to the hosts of God whose relationship to the Lord Christ impelled them to give themselves daily, happily to grateful prayer.

I ask, wonderingly—how did they manage to fit literally hours and days of prayer into their lives?

How did Saul pray through three whole days at Damascus? It is a puzzle to me. Do I not find even one small hour of true prayer beyond my doing?

How could Luther say, "Today I have so much to do that I must spend double my usual time in prayer"? It sounds strangely impractical to me.

I weep for that humble black preacher in *Cry the Beloved Country* on his remote mountain for a whole night's vigil with God. But I should weep for myself. For there healing and peace stole into his soul until he forgave and forgot that sorrow of incredible bitterness that society had thrust upon him. In that man's presence I can only stand bewildered and say, "God give me a calm and thankful heart, from every murmur free."

BEHOLD, HE IS PRAYING. Paul's prayer days at Damascus were for him the beginning of a life-long intimacy with his Lord. The apostle well knew that he could do nothing to "work" his salvation. But—as he wrote to the Philippians—he could work *out* his salvation, and God helping him he would.

So he kept in training, giving himself his days to spiritual building-up exer-es. It was this that he was trying to ke clear to Felix, that day in Jeru-em, when he stood a prisoner on trial, ore the Roman governor.

"I exercise myself," he said.

The word exercise as Paul used it has demanding meaning. Our harsh term cetic" stands in a line of direct descent m it. It is no word for mollycoddles. Perhaps Paul was thinking of the letes of his day. No person doubted t they exercised themselves. In his t Corinthian letter, Paul grew eloquent out the way they trained. There was slow motion activity here. No shadow king! They were hard taskmasters for ir bodies.

HEREIN I exercise myself, Paul says. herein? The categories are set down in record:

In *faith:* I worship the God of my hers, believing . . . (*Acts 24; verse*

In *hope:* having a hope in God . . . that re will be a resurrection (*verse 15*)

In *love:* I came to bring alms to my ion (*verse 17*)

The result for Paul was a good con-ence, a conscience well-instructed in standards of the Christian life. He uld look Felix in the eye, and those cusers of his, and all the world too, d say—This I confess!

For, as Paul exercised himself, he dis-vered that he had grown spiritually onger day by day.

How had this enlarged life of his re-aled itself? "Toward God and man," ul says.

These two must always go together. my "Christian" striving is pointed only toward God, I become an ascetic, not in Paul's sense, but in the worst sense. Then I'll be tempted to isolate myself from life in a monastery. Ascetics inevitably lose touch with the common life.

Let my eyes never be fixed so high in the contemplation of the coming joys of glory that they do not see the wretched-ness and the woe in the back alley. Let my ears not be listening so alertly for messages from yonside the starry blue that the despairing cry from the gutter never reaches me.

Of course there is the opposite peril too. If this "exercising" is directed "to-ward man" only it becomes earth-bound humanitarianism. We know what that means—administering charity to those *who qualify* without regard for their spiritual need.

Paul would never have been happy about the currently popular doctrine that the state is to be the chief good Samaritan among us. It must never be so. The church must continue to show the way in welfare, in the name of our Lord.

PAUL'S WITNESS before Felix reveals him as a Christian who has discovered the secret of Christian growth. He ex-ercises himself in faith, hope, and love.

A final thing this athlete of God counts vital. *Always* he exercises himself.

Most of us need no commentator to remind us of the weight of this word for us. We are quite aware of our weak-ness here. We know our inconstancy, instability, fickleness. We know how zestfully we fly at a task. God forgive us! When evening comes, our ardor is ashes.

Always, says Paul, always.

Herein I exercise myself says Paul, to have a clear conscience toward God and man, *always.*

—CHARLES B. FOELSCH

s concludes a short study on "Acts." A new uide to Bible Study" series will begin soon.

overseas

Lutheran Tribesmen Bear Witness

AUSTRALIA: Adelaide. October 3.— ALTHOUGH the distance from Djakarta (Java) to Darwin (Australia) is hardly more than 1,600 air miles, and the Lutheran Church has been represented in both areas for a century, it was not till September of this year that official contact was made between the two churches. An invitation to attend the triennial convention of the United Evangelical Lutheran Church of Australia at Nuriootpa was accepted by Pastor Tunggul S. Sihombing, former president of the Nommensen University, now secretary-general of the Huria Christen Batak Protestant Church of Indonesia.

Pastor Sihombing said, "I hope that this first official visit of a representative of the Batak Church to your church and country may develop and improve our fellowship in the big family of the Lutheran World Federation, so that we can study and solve our common problems." Men of the synod listened attentively to his account of how the Batak Church is holding its own in the struggle against communism and Mohammedanism and supported the synodical resolution that ways and means be found of cultivating closer contact between the two churches.

As a step in this direction synod authorized a delegation from the Australian Church to visit Indonesia in 1961, when the centenary of the Batak Church is to be observed. To consummate the newly formed friendship Pastor Sihombing presented the president-general of the UELCA, Dr. Max Lohe, with an "Ulos," a cape hand-woven by women of the Batak Church.

NO LESS enthusiastic was the welcome accorded the executive secretary of the Lutheran World Federation, Dr. Carl E. Lund-Quist, revisiting the Australian Church for the first time since 1953. Synod heard his description of the world-wide work of the Lutheran Church and expressed appreciation of the help and encouragement give to the Australian Church by the Federatio particularly in helping to establish a churc expansion revolving fund of £100,000 a permitting the church to participate in t LWF exchange worker's program.

For the first time in UELCA history tw full-blooded aborigines attended a gener synod. These black brethren, representi the Aranda tribe, had traveled a thousa miles to be present, and came from t Lutheran Mission in Central Australia whe they function as evangelists.

For many delegates this was the fi time they had seen or heard a Luther aborigine and they were strongly impress by the Christian bearing of these simp people. Synod was told that though L theran missions were in touch with son 3,000 aborigines, only half had been r ceived into full membership by baptism.

Lutheran mission work in New Guin will suffer a serious setback unless qualifi teachers can be recruited. Owing to co stant pressure from UN, the governme is insisting that all schools not conduct in the English language by 1960 will closed. Seventy per cent of the 900 missi schools will be affected by this decision, native languages are being used and fe teachers qualified to teach in English a available. Membership of the Evangelic Lutheran Church of New Guinea is neari 200,000.

Lutheran immigration to Australia is s providing a headache to the church. In a dition to Latvians, Estonians, Lithuania Poles, Hungarians, German and Dutch L therans who have come to this country recent years, Finnish and Danish immigra are now beginning to arrive at the rate 5,000 a year. Synod authorized Preside Lohe to contact the Suomi Synod in U.S. regarding a pastor to minister to these pe ple. Immigrants persist in heading for t cities and other areas where the UELC has few or no churches. Because of t growing Lutheran population in Canber synod authorized an appeal for funds erect a centrally situated £30,000 church

Much time was devoted to discussion on question of Lutheran union in Australia. No progress had been made in the st three years. The Evangelical Lutheran urch had been asked to submit Scripture ssages in support of its contention that embership in the LWF as at present conuted is "sinful unionism." The passages omitted by the ELCA (which is closely ated to the Missouri Synod in the U.S.), ve no real bearing on the subject, the ELCA intersynodical committee held.

In an official communication to the ELCA, the ELCA had made the following arges: that the UELCA practices fellowp with churches that tolerate false doctne and false teachers and that belong to ionistic organizations (World Council of urches, Lutheran World Federation); that UELCA has not clearly defined its attide to the World Council which fosters modern ecumenical movement, that the ELCA continues membership with the itheran World Federation even though the ıstralian proposals for a change in the nstitution to enable "genuinely Lutheran urches" to join up were not adopted at LWF Minneapolis assembly.

The document continued: "Speaking of rselves we confess that it is due to the ace of God alone that our church has not en drawn into organizations which we lieve to be unionistic."

Many delegates urged that doctrinal dissions be discontinued. The decision of nod, however, was that "since the UELCA r its part believes that the two churches ve reached such agreement in the doctrine the gospel and the administration of the craments as according to the seventh ticle of the Augsburg Confession is necesry for the true unity of the church," the fer to establish altar and pulpit fellowship reaffirmed.

Synod was told that the new Australian utheran hymnbook which is being prered conjointly with the ELCA is expected be ready in about five years. About 7,000 mns have been examined and 600 sected. New translations are being prepared for many of the hymns of German origin.

Work being done at present is the selection of tunes. The liturgy as published in the *Service Book and Hymnal* of U.S.A. is being carefully examined.

In order to raise the standard of music throughout the church, synod established a new Department of Church Music.

Statistics presented to synod showed that the present baptized membership of the UELCA is 53,591. There are 317 congregations and 172 preaching places, under the leadership of 147 pastors and 475 lay readers. To reach its people the Australian Lutheran Church uses the following languages: English, Latvian, Estonian, Hungarian, German, Danish, Polish and Finnish.

Dr. Lohe was re-elected as president.

—L. W. LOFFLER

letters to the editor

Communion once a week

SIR: A letter in THE LUTHERAN (*Oct. 21*) argued against weekly services of holy communion because this "duplicates the practice of the Roman Catholic Church." If this kind of logic is adopted, the eventual conclusion would be the elimination of baptism or the praying of the Lord's Prayer. And if, as the author of this letter stated, the visible word (the sacrament) loses its significance due to frequent reception—how about the spoken word? If we only went to church once a year, perhaps the service would be more thrilling and impressive?

To state that "to take communion once a year in humility, repentance, and awe is better than to do it once a week in routine fashion" (*Conclusion, Oct. 28*) seems to indicate that the value of the Lord's Supper depends on our humility, repentance, and awe rather than on the real presence of our divine Lord and Saviour. It is sad that the Crypto - Zwinglian versus Crypto - Anglo-Catholic controversy raging in eastern Pennsylvania has apparently blinded some to the fact that the evangelical faith exalts

both Word and Sacrament as God's wonderful means of grace.

(Prof.) George W. Forell
Maywood, Ill.

Sir: In logical consistency with eliminating a practice which "duplicates that of the Roman Catholic Church" I should like to suggest the complete elimination of the practice of the Christian religion in the Lutheran Church. It has elements in common with Roman Catholicism. It is offensive to the Jews. Its significance may be lessened by frequent practice. Robert C. Kistler
Tamaqua, Pa.

Sir: I admit the possibility of receiving communion "once a week in routine fashion." The same argument could be used in regard to worship itself. However I do not think that anyone would be able to receive "communion once a year in humility, repentance, and awe." This once-a-year would seem to be the routine fashion. How can a person receive it in that manner when he has separated himself from this blessing for the rest of the year?

(Rev.) Lawrence Ruegg
Walworth, Wis.

Sir: Parishes that celebrate the holy communion weekly in accordance with the Confessions and the Church Universal do not look about this frequency as a "holy horror." I can see no better routine for a Christian than to receive his Lord as much as possible. The problem of the Lutheran Church today is not how many times our people commune but how many times they don't commune. (Rev.) James R. Corgee
Brooklyn, N. Y.

God and beauty confused

Sir: The criticism of the "entire liturgical movement and the voicings of its apostles" (*Letters, Oct. 21*) completely misses the point. The emphasis is not on beauty but on holiness. It would be rash to deny that the congregation of men at Maria Laach, in spite of the obvious doctrinal shortcomings of their confession, have as much right to be considered the holy people of God as a other Christian congregation. It is lam table when hasty judgments are passed fellow Christians without personal kno edge of their situation.

(Rev.) Glenn C. Ston
Roosevelt, N. Y.

Sir: As one of the "apostles" of liturgical movement let me state its th fundamental principles: 1) The revival the doctrine of the church—the communi of saints at worship and at work. 2) T revival of the use of the means of grace the center of the church's life and th sacramental application to faith and de tion. 3) The revival of the doctrine of mystical union of Christ with believers and through the church by the means grace. I have never yet met anyone or group identified with the liturgical revi who was so stupid as to "confuse God w beauty." (Rev.) Arthur G. Marcell
Philadelphia

Sir: We must all say "amen" to the wa ing against identifying beauty (in wors as anywhere else) with the holy God. T is, of course, idolatry. However we m be wary of an attitude which so divor God's activities from his created world t his revelation of himself becomes inco municable to human beings. To deny propriety of human artistic creativity worship is to suppress our full response witness to God's Word.

Maywood, Ill. Peter W. Knoles, Jr

Race was discussed

Sir: In a report on a conference on Ch tian social responsibility at Gun Lake (T Lutheran, *Oct. 28*) it was stated that question of race relations "was not e mentioned." As one of the panelists cussing the church's responsibility in city, I developed a picture of the "bro bomb" lying at the heart of each of great cities. Also during the business sess rather animated discussion arose . . .

Detroit (Rev.) Richard I. Knudse

Congregations Busy With Varied Evangelism Projects

By E. RUDOLPH WALBORN

COLUMBUS—Evangelism in Ohio is advancing this fall with varied methods: single congregation missions, small area missions, city-wide missions, and experimental New Life Missions.

In September Pastor Dana H. Johnson of the ULCA Evangelism staff was at First Church, Tiffin, to guide the first Ohio trial of the New Life Mission. Following completion of a self-study directed by Walter Keller, Pastor William A. Johnson led a three-day workshop which covered every group in the congregation.

Assisting Pastor Johnson and Dr. Janson were Pastor Richard W. Powell, synodical Christian education director, and Pastor Loyal G. Bishop, of neighboring St. Mark's, Bowling Green.

By-products of the workshop are a neighborhood zone plan, an effort to reach and restore inactive members, an outreach toward 25,000 Seneca county unchurched, and an enthusiastic young adult's program. In 1960 First Church will move into a $407,000 building, with a stronger evangelism program.

SECOND CHURCH, Springfield, whose Pastor Maynard A. Stull is chairman of the synodical social missions committee, will have a workshop Dec. 4-6.

ST. PAUL'S CHURCH, Greenville, Samuel Keflich, pastor, had a week-long evangelism mission in September with Prof. Russell Auman as missioner.

ST. PAUL'S CHURCH, Franklin, and Zion Church, Middletown, Elmer J. Gregg and William O. Calvert, pastors, joined with two neighboring American Lutheran Church congregations in a mission Nov. 1-4.

SPRINGFIELD congregations are joining in mission Nov. 15-20. Four years ago one of the first programs in the Lutheran Evangelism Mission was held here.

Banner proclaims East Union's anniversary

EAST UNION CHURCH, Wooster, celebrated its 120th anniversary Oct. 11. Speaker was Pastor Vernon Hess, of Grace Church, Dover. The congregation rededicated its building on Sept. 27.

AUGSBURG CHURCH, Orrville, marked its 85th anniversary Oct. 11-18, with addresses by Dr. G. Lawrence Himmelman, Pittsburgh Synod president, and several former pastors. Pastor Oswald S. Goerner was installed Sept. 27.

NEVADA CHURCH observed its centennial Sept. 27-Oct. 4. President Herbert W. Veler and former pastors spoke.

FIRST CHURCH, Strasburg, dedicated a $235,000 building to replace the church destroyed by fire three years ago.

GOOD SHEPHERD CHURCH, Lorain, dedicated a $75,000 first unit.

ST. LUKE'S CHURCH, North Baltimore, dedicated a parish building costing $77,000.

TRINITY CHURCH, Brookville, laid the cornerstone for a $185,000 sanctuary and educational building.

INDIANA SYNOD

Convention Votes Against Changes in Structure Now

By WILLIAM L. PIFER

INDIANAPOLIS — Proposals for synodical reorganization, presented by a committee at the special convention of the Indiana Synod Oct. 26-27, were put off until the regular 1960 convention.

While it was agreed that changes in basic structure were needed, the delegates recognized that the proposed church merger may be consummated earlier than anticipated when the committee was established to recommend changes.

The committee recommended an organization consisting of an executive board, a board of parish services, a board of higher education, and special committees, with the executive board exercising control over all the other boards and committees. It was also proposed to change the present conferences into districts.

The convention also voted not to employ an assistant to the synod president at this time, in view of the pending merger.

Capital Fund Appeal Reduced

A PROPOSAL to authorize a $600,000 to $1,000,000 capital funds appeal was amended, reducing the figure to $400,000. The 1960 convention will decide how the funds should be allocated. Delegates felt the pending merger might modify institutional needs within a few years. The synod now supports two seminaries.

Proposals for hospitalization and health insurance for the clergy and their families was deferred. But it was recommended that congregations provide adequate hospitalization and health insurance in all future calls to pastors, and that a President's Emergency Fund be established in the 1961 budget, based on 10 cents per communicant member, to be available for distressed pastors and their families.

The synod met in St. Mark's Church. Opening communion service was conduct by President Walter M. Wick. Official v itors included Dr. Franklin Clark Fry, UI president; Dr. Gerard Busch, president the Kentucky-Tennessee Synod; Dr. O. Anderson, president of the Central Conf ence, Augustana Church; and Dr. A. Gopal, of India.

Three new pastors were received into t synod: Robert Lesher, called from Tex to Faith Church, Evansville; William Rowe from New York to mission development Bloomington; and Carl H. Satre, rece ordinand, to Grace Church, Syracuse.

MINNESOTA

Eleven Reformation Rallie Held in Twin City Churches

By PAUL LUTHER WETZLER

MINNEAPOLIS — Councils of Luther Churches sponsored Reformation Day ser ices in five centers in St. Paul and six Minneapolis on Sunday evening, Oct. Choirs from other Lutheran churches each area joined with the host church cho to provide music.

NORTHWESTERN SEMINARY has 29 senio 26 middlers and 26 juniors enrolled, repr senting 27 colleges and universities. Pla are underway for celebrating the 40th ann versary in 1960, with a committee of t board headed by Dr. C. A. Puls, of Mad son, Wis. The board elected the Rev. I. Kindem, of Appleton, Wis., as president.

MINNESOTA COMMITTEE on merger d cussion, appointed by Synod Preside George Lundquist, meets Nov. 18 with co mittees of the Augustana, Suomi and Unit Evangelical Lutheran churches. ULC members are Dr. Clemens Zeidler, Dr. Pa Wetzler, Dr. R. H. Gerberding, Dr. Pa Graf, Dr. Alfred Frank, Dr. Harold Ra mussen, Dr. Clarence Lund, Pastors Geor Gerberding, David Gerberding and The dore Rees, and Mr. J. J. Raun, Jr.

CONSTRUCTION of the new Lutheran St

ngregational leaders and Pastor Genszler (right) with cornerstone of new Sheboygan church

SCONSIN

ornerstone Ceremony Goes On Despite Mud-Bound Site

By CHARLES A. PULS

MADISON, WIS.—Laying the cornerstone the new $400,000 First United Lutheran urch, in Sheboygan, was a ceremony with ifference. It was too wet and muddy to to the construction site, and the present lding was too small.

o, the service was held in the town's st Methodist Church.

The stone was there, too. First it was d with more than 40 items including rch publications and articles significant the life of the church. Then Pastor G. liam Genszler struck the stone three times with a silver trowel, in the name of the Triune God.

The Rev. Arno Martin, of Milwaukee, secretary of the Wisconsin Conference, preached. The clergy and choirs of other Sheboygan churches took part in the program.

NNESOTA . . .

t Center on the Minneapolis campus of University of Minnesota will begin next rch. National Lutheran Council officials e approved the plans, and will ask for s late this year.

HOLY NATIVITY CHURCH, Crystal, Minnelis, has an architect drawing plans for $96,000 first unit.

REDEEMER CHURCH, St. Paul, completed fact-finding study and is developing a lding program.

IOWA

Vocation Conference Set For Girls at Des Moines

By ALFRED J. BEIL

DES MOINES—The second Church Vocations Conference for high school girls will take place at Grand View College, Des Moines, Nov. 27, 28. The three merging synods are co-operating. Mrs. Roland Fagre, of Estherville, is general chairman. She is the chairman of the Christian Service Committee of the ULCW of Iowa.

Mrs. O. E. Turnquist, Des Moines, president of the United Lutheran Church Women, Iowa Conference (Aug.), and Mrs. Ernest D. Nielsen, Des Moines, representing

the Women's Missionary Society, AELC, will both appear on the program.

Camp Construction to Begin

CONSTRUCTION is to begin Jan. 1 on the 133-acre lakeside campsite on East Lake Okoboji, purchased by the synod in 1957.

The camp development committee, Pastor Russell J. Olson, chairman, will present an ultimate development and construction program to the synodical board for approval at a meeting in Des Moines, Dec. 14.

The finance and promotion committee, Pastor Arthur M. Simonsen, chairman, mailed a Lutheran camp news folder to all members of synod Nov. 1 in a drive to raise $75,000 to finance the first step in the $200,000 construction program.

Missions Nearing Organization

TWO MISSION developers of the Board of American Missions have announced dates for the organization of mission congregations.

St. Andrew's Church will be organized Dec. 6 in Cedar Rapids, with 70 charter members. Pastor Robert Parker began work in the field on Feb. 1.

St. James' Church expects to have 60 charter members at organization on Dec. 27. Pastor Gerald Hibbard came June 15 to this field where preaching services were begun in January, 1958.

WARTBURG

Burlington Mission Using President's Former Home

By ARNOLD H. KAITSCHUK

BURLINGTON, IOWA — Mission Developer Jack Behlendorf reports the nucleus of a new congregation in Burlington will begin holding services this month. The former Wartburg Synod president's parsonage was being adapted for worship and Sunday school, and will be used until a first unit can be built.

Dr. R. R. Belter, the president, has mo to a new synod parsonage at 4425 S. Gri Ave., Milwaukee, Wis., where his office now located.

A NEW MISSION field in the boom Hampton Park area, north of Joliet, Ill., soon be opened. Dr. Karl Henry, resea and development secretary of the Board American Missions, visited the field with former synod mission director, E. W. Bel A three-acre church site is being acquired

WORK WAS BEGUN three months ago Granite City, Ill., by Pastor William M quardt, a missionary who sailed Nov. 1 Liberia. He will be replaced as develo by Pastor Bodo H. Mehling, of Timm Ontario.

Evangelism Follow-Up Planned

SYNOD COMMITTEES on stewardship evangelism are outlining plans to help c gregational committees in following up recent seminars held in five synod ar Members will visit the congregations to ca out the "One Mission" theme of the train sessions, attended by more than 500 past church councilmen, and other laymen.

FAITH CHURCH, Joliet, has voted to self-supporting in 1960. The five-year- congregation served by Pastor J. J. Lipp will need no more salary aid. It has baptized and 400 confirmed members, a plant valued at $175,000.

PEACE CHURCH, Chester, Ill., is reti the debt on its building erected in 1953, keeping up with its benevolence and curr expense budgets.

Church Women Meet in Cudahy

UNITED LUTHERAN CHURCH WOMEN Wartburg Synod met at St. Mark's Chu Cudahy, Wis. Mrs. R. E. Aden, of Medf Wis., was elected president. Speakers cluded Dean James A. Scherer, of the UL School of Missions, Maywood, Ill.; M Ruth Slifer, missionary to India; and Rev. Robert Marshall, professor at Chic Seminary who recently returned from year's study in the Middle East.

oreign Mission Budget Boosted to $3,332,600 for 1960

NEW YORK—The Board of Foreign Mis-ns has approved a record budget of 332,600 for 1960 to continue its work in rt overseas areas. The 1959 budget was 000,000.

Of the total for next year, $2,629,423 was rked for ULCA sister churches in Argen-a, British Guiana, Hong Kong, India, an, Liberia, Malaya and Uruguay.

Dr. Earl S. Erb, executive secretary of board, announced the allocations to sup-t missions and missionaries as follows: Argentina, $174,164; British Guiana, 51,835; Hong Kong, $61,294; India, 8,545; Japan, $354,637; Liberia, $438,-5; Malaya, $193,780, and Uruguay, 3,000.

The board also acknowledged receipt of 16,000 from the estate of the late W. ank Witman, a Harrisburg, Pa., layman.

Dr. A. N. Gopal, of Guntur, president the Andhra Evangelical Lutheran Church India, told the board that while Prime Minister Nehru has a "soft corner" for the nation's Christians, this feeling is not reflected by the Indian government in general.

"The government still gives extra privileges to Hindus," said Dr. Gopal.

Roy Johnson to Quit U.S. Post, Start New Career as Painter

WASHINGTON—Roy W. Johnson, director of the Advanced Research Projects Agency, and a member of the Augustana Church, plans to resign his post late this year. Former General Electric executive, he served the Defense Department agency since February, 1958.

Mr. Johnson said he plans to enroll in the National Academy School of Fine Arts in New York to pursue a new career as an artist. An amateur painter, he has 15 canvasses hanging in the education building of St. John's Church at Stamford, Conn., where he resides.

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Spanish-Speaking Mission Organized in the Village

By PAUL VALENTINER

NEW YORK — Newest ULCA Spanish-speaking congregation is Resurrection Church, Greenwich Village, organized Sept. 27 with 100 adults and 88 children.

Under the leadership of the Rev. Ruben D. Colon, a group of Puerto Ricans from downtown areas and Brooklyn began meeting a year ago. Until then Spanish-speaking Lutheran work had been centered in town Manhattan and Bronx churches.

Dr. Albert P. Schilke, synodical he missions superintendent, preached at the ternoon organization service. Dr. Ged Saunders, New York Conference presid spoke in the evening.

Spanish-speaking newspapers and ra stations gave the organizational service viable publicity and Pastor Colon is cer that "the great majority of the 600 Puerto Ricans living in the city were informed about the birth of the church."

AS A RESULT of the widespread publ he found himself plunged headlong the juvenile delinquency maelstrom in city. Many accusations have been hu at the Spanish-speaking element blar them for much of the teen crime.

Pastor Colon vigorously denies that Puerto Ricans have been the villain they made out to be, but admits that ther much work to be done on the part of people in whipping the situation.

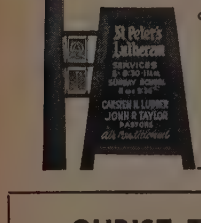
He has set in motion a program he "Operation Block." It involves calling ents on each block into a community ganization designed to provide mutual sponsibility for one another's children.

His plan caught the eye of John R. Bride, New York *Mirror* columnist, devoted an entire column to "Opera Block," and asked his readers to comm on it and to send him suggestions for be ing Puerto Rican-continental relations.

Pastors Study Counseling Metho

METHODS in Pastoral Counseling is subject of a three-morning seminar for clergy, Nov. 16-18. Lecturers are on staff of the Mental Health Service of sponsoring Lutheran Medical Center, Br lyn.

They are: Paul A. Qualben, M.D., chiatrist; John P. Kildahl, Ph.D., chologist; Alfred J. Cross, M.S., psych social worker; and Thomas L. H. C S.T.M., director of education and cl training.



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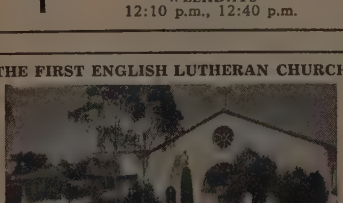

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l help clothe, feed and educate him and other blind children in over Christian Schools in Africa, Asia and the Middle East. Your contribu-n, in whatever amount, will bring God's love closer to him. Won't you y for our work and make God's love real to a blind child? Blind chil-n need someone to love and care for them and you can show them your e by giving generously now.

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L-11-59

Church Responsibility Is Laymen's, Flemming Declare

NEW YORK—In a plea for more personal responsibility on the part of Christian laymen, Dr. Arthur S. Flemming, United States Secretary of Health, Education and Welfare, told a Reformation Festival gathering Nov. 1, that "selfish consideration" seems to be our "top priority."

Approximately 1,200 were present for a Protestant Council city-wide observance of the 442nd anniversary of the Reformation in Fifth Avenue Presbyterian Church. The order of service followed the Strasbourg Liturgy and worship service first used in Strasbourg in 1537 as a Lutheran service.

Expressing concern "for the failure of the Christian religion to grip mankind," Dr. Flemming called on laymen to take up "one of the basic tenets of the Reformation—the priesthood of believers—as an obligation and to respond by going forth and minis ing to the day and age of which we ar part."

He urged laymen to accept their call "ministers of Jesus Christ" and not try place "all responsibility on the pastors.

"In an impersonal way we speak of chu responsibility, but overlook the fact tha is our responsibility," he said.

"We are willing to turn our backs on sl areas and other blights on our national c science, and pass by on the other side," said and added that Christians should "stand idly by while our fellow human ings are deprived of opportunities beca of race, color or creed."

Climaxing city observance of the Ref mation, the film *Martin Luther* had its f television showing in the New York ar

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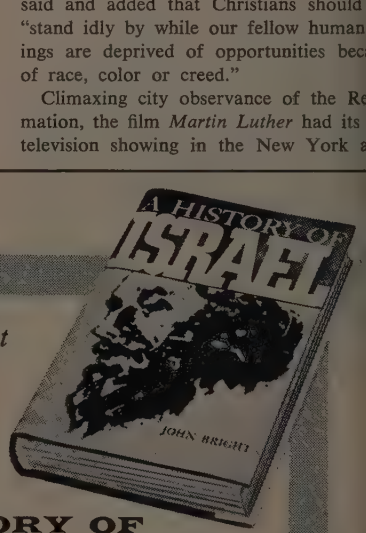

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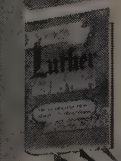

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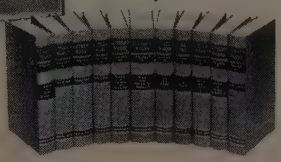

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Well-Informed Christians Needed, Says Dr. Sockman

By LUTHER E. FACKLER

PITTSBURGH—Dr. Ralph W. Sockman, of New York, addressed 10,000 Pittsburghers at the Bicentennial Christian Rally. The theme was "Unity with Christ."

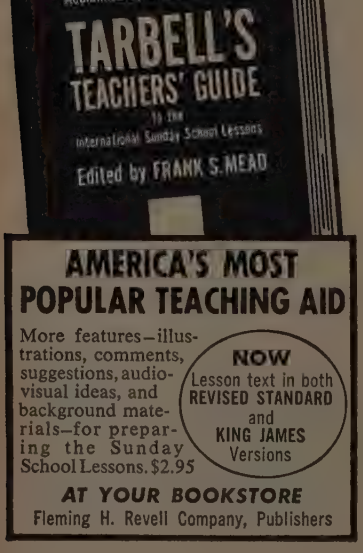
Christians must rise above denominational competition, Dr. Sockman said. "What we need is better-informed members who can give a reason for the faith that is in them, and who realize the responsibility for the life around them."

JUNIOR AND SENIOR high school students at McKees Rocks have a 20-minute worship period before school begins each Wednesday morning. The services are conduct by Pastor Donald Bravin of St. Joh Church.

DR. HERMAN HEINRICH ULRICH, direc of home missions, stewardship and eva gelism for the Evangelical Lutheran Chu in Germany, was impressed by the activ of laymen and the church's service to community, when he visited Good Shephe Church, Monroeville.

"The church true to its name must rea beyond its own walls," he said.

FIRST LUTHERAN CHURCH, co-operati with Pittsburgh radio station WAMP, stepped up its broadcasting program to p sent several four-minute messages each S day as well as the regular service. Da messages are also given at the opening a close of the day's broadcasting. Altogeth 17 periods weekly are broadcast, raising coverage from only 4,000 homes to ab 50,000.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Reformation Services Held In Johnstown and Altoona

By ROBERT G. SANDER

JOHNSTOWN—Dr. Paul C. Empie spoke a large crowd at a Reformation service Johnstown's War Memorial on Nov. 1. theme was "The Reformation Challen Her Children." A choir of 400 sang.

The Rev. Marlin Bottiger, chaplain the State Institution in Huntingdon, guest speaker for the annual Luthe Reformation Rally of greater Altoona, h in St. James' Church on Oct. 25. Pa Bottiger's topic was "Who Are These therans?"

TWO HUNDRED delegates attended the c vention of the ULCW of East Allegh Conference in St. John's Church, Clearfi on Oct. 8. Speakers included Mrs. Tom Homrighausen of Ohio and the Rev. F. Christhilf, missionary to British Gui Mrs. John L. Barnes of Altoona was ele president.

CONVENTION of the ULCW of W Allegheny Conference was held Oct. 5

nity Church, Johnstown. Mrs. Homrig-sen and Missionary Christhilf spoke here). Mrs. John Krajnak of Somerset was ted president.

CLAUDE R. GREINER, synodical president ULCM, spoke at the annual convention the East Allegheny Conference ULCM St. James' Church, Huntingdon. Oscar L. gle, active layman from Harrisburg, also ke.

Altoona Church Marks Anniversary

BETHANY CHURCH, Altoona, observed the n anniversary of the dedication of the sent church building and the 66th anni-sary of the organization of the congre-on on Sept. 20. Dr. Harry L. Saul, a ner pastor, spoke. The present pastor is me V. Guss.

FIRST CHURCH, Portage, spent $15,000 year on renovations and redecorating. Dwight F. Putman spoke at rededica-services on Oct. 18. The Rev. Leonard Shertzer is pastor.

A NEW $36,000 brick-and-stone church been constructed by the Yellow Springs nry's) Church, five miles north of Wil-nsburg. Dedication speakers were Dr. ight F. Putman and Dr. Lester G. Shan-, a former pastor now serving St. John's rch in Williamsport. The Rev. L. V. ner is pastor.

ST. MARK'S UNION CHURCH, located at g, celebrated its 50th anniversary on . 20. Dr. Arthur E. M. Yeagy spoke.

WEST END PARISH, located near Madley, constructed a parsonage for the Rev. M. Scharf, pastor. Men of the parish practically all the work themselves. mated cost is $22,000. Dr. Martin L. er spoke at dedication services Oct. 25.

ST. MARK'S CHURCH, of the Friend's Cove rge near Bedford, held a service of dication on Oct. 18 for a new tower narthex. Dr. Martin L. Tozer spoke.

TRINITY CHURCH, Juniata, Altoona, held urprise reception for its pastor, Dr. rles A. Chamberlain, on Oct. 23. The sion marked the reception of a doctor's ee in theology which Pastor Chamber-had earned last June.

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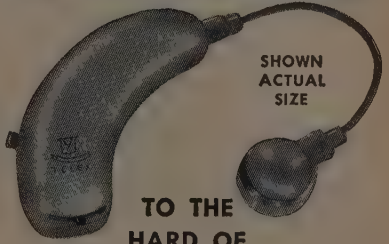

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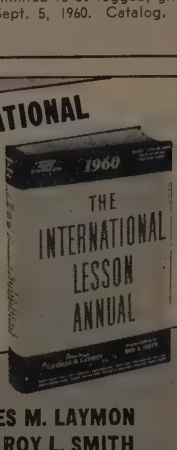

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PENNSYLVANIA

Muhlenberg Examines Ro
Of Church-Related College

By HENRY W. SNYDER

ALLENTOWN — Muhlenberg College f sonnel met at Buck Hill Falls Nov. 1 for a unique week-end conference. purpose was to study the role of a Chris college in today's changing acade climate.

The conference was arranged throug special grant from the Danforth Foundat of St. Louis, Mo., which is primarily cerned with the inter-related problems religion and education.

Dr. J. Conrad Seegers, Muhlenberg p dent, said: "We hope that from this co ence will come a deeper understanding our aims as a church-related college, as as closer ties among the members of faculty, administration, and board of tees."

More than 90 per cent of the trus

Don't Majorities Have Rights?

Protestant ministers of Bethlehem, rea to recent court decisions that threaten Bible readings in Pennsylvania schools, r the question: "Don't majorities have right in this country?"

In a statement adopted unanimously, ministers said: "The founding fathers did intend that the education of American chil should be wholly without religious influence instruction. They were merely opposed t 'establishment' of any church or religion The brief reading from the Bible . . . is h more than an acknowledgment of the exis of God, and as such is not unconstitutio

Meanwhile the Easton "Express" sugg editorially that religious instruction is sively the responsibility of the church home, and that public school classes migh begin each day with a reading of the U States constitution and the "laws that g our secular conduct."

"What Was My Daddy Like?"

le Demetra Kouropdos often asks her her, "What was my daddy like?" She s to hear about her father. He is part of netra's dream.

Irs. Kouropdos tells the little girl about r happy life in Athens before the father Demetra can hardly believe it. Life so different then from the desperate pov- she knows today.

he father's wages supported his wife and e son Nicholas adequately. When Demetra expected they were overjoyed. Two months re Demetra was born the father died of umonia. Demetra thinks he might have vered if she could have nursed him. She ms of being a nurse and helping other ple.

Irs. Kouropdos encourages Demetra's m. But deep in her heart she doubts it can ever be. Since her husband's death, have moved to a tiny room. Her own th will not permit her to work. Her small sion will not support 2 children. To send netra to school she had to place her son in rphanage.

Demetra knows that without help she too be separated from her mother. Still she ls to her dream . . . she will become a e and help someone in need like the er she never knew.

You can help a child like Demetra

Right now you can help a child like Demetra live a happier, more normal life. Through an SCF Sponsorship, your sponsored child receives supplementary food, warm clothing, household articles, and money. *And* the greatest gift of all—your friendship. Correspondence with a child through SCF gives hope and encouragement, not only to the child but to the child's family. Join the growing Save the Children Federation family of sponsors whose love and interest brings warmth and happiness to children in destitute areas of the free world.

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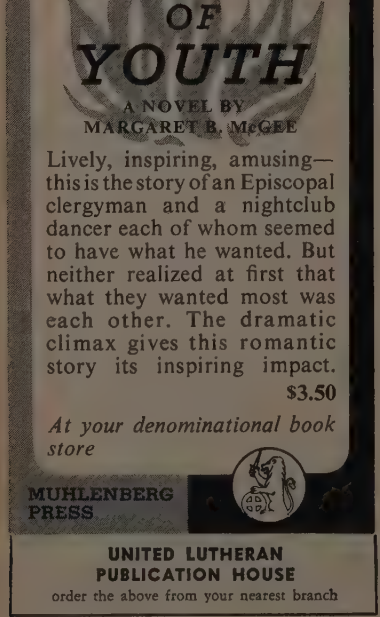
and the staff attended. Principal speaker was Dean Jerald C. Brauer, of the Federated Theological Faculty, University of Chicago. Dr. Charles M. Cooper, president of the Pennsylvania Ministerium, conducted Sunday worship services. Co-chairmen of the planning committee were Dean Claude Dierolf and the Rev. Richard C. Klick, member of the board.

Steel Strike Slows Building

CONSTRUCTION of the first unit of Muhlenberg Medical Center has been slowed by steel shortages caused by the strike. Sponsors of this new Lutheran hospital in the Lehigh Valley tendered an appreciation dinner on Nov. 10 to some 500 persons w have been instrumental in the institutio development. Dr. Gunnar Knudsen, Reading, spoke.

MESSIAH CHURCH, Bethlehem, also fe the steel pinch. Completion of its Christ education building will be delayed for s eral months by material shortages.

LUTHERAN CHURCH of Egypt, Pa., served its 200th anniversary with a w of services Oct. 18-25. The congregat has had but one location in two centur the Center and Bridge Streets site where first log church was erected in 1762.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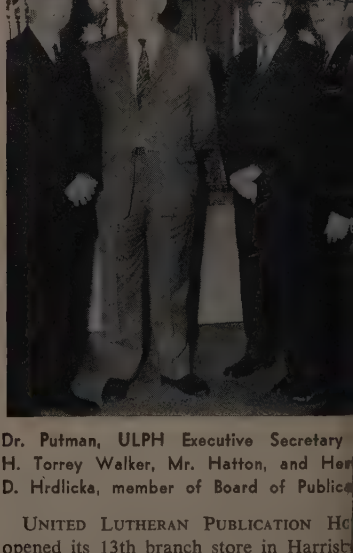

Dr. Putman, ULPH Executive Secretary H. Torrey Walker, Mr. Hatton, and Her D. Hrdlicka, member of Board of Publica

UNITED LUTHERAN PUBLICATION HO opened its 13th branch store in Harrisb Oct. 27, following a dedication service by Dr. Dwight F. Putman, president of Central Pennsylvania Synod.

The branch will handle distribution books and supplies throughout the ce Pennsylvania area. Ernest A. Hatton is manager.

CKY MOUNTAIN

5th Anniversary Marked
St. Paul's in Denver

By OLIVER F. WEAVER

ENVER—St. Paul's Church, in downtown ver, celebrated its diamond jubilee on 18. The congregation was organized 1884 by Dr. P. A. Heilman, and built urch two years later.

he special celebration began with a quet Friday evening, Oct. 16, at which speaker was Dr. Charles B. Foelsch, ident of Pacific Seminary. Dr. Foelsch preached at the Sunday services.

community reception was held Sunday rnoon. Speakers included Dr. Leeland Soker, president of the Rocky Mountain od; Dr. Edward R. Nervig and Dr. er C. Elsea.

Much of St. Paul's history is bound up he ministry of Dr. Elmer W. Harner, has been the pastor for 41 years. When came in 1918 the membership was less 200, and the church property was eriorating. A new church was dedicated 1926, one block from the state capitol. congregation now has more than 1,300 firmed members.

SSISSIPPI

ne Missioners Occupy
lpits Throughout Synod

By WADE H. KOONS

ACKSON—Nine ULCA pastors visited the sissippi Synod Nov. 1-5 for a synod-wide ngelism mission under the direction of Rev. Dana H. Johnson, evangelism field ctor of the Board of Social Missions.

he missioners were: George F. Hart of ntsville, Ala., at Faith, Starkville; A. R. th of Tullahoma, Tenn., at Shady Grove, rgis; Leonard Nicholas of Plain, Ga., at eemer, Starkville; C. L. Irwin of Louis-e, Ky., at St. John's, Louisville, Miss.; Richard B. Dorton of Taylorsville, N. C., at Bethedeen, Louisville; Carl H. Fisher, of Nashville, Tenn., at Bethlehem, Forest; A. F. Bowers, of Knoxville, Tenn., at Luther

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MISSISSIPPI . . .

Chapel, Pulaski; Charlie L. Hoyle, of Hickory, N. C., at New Hope, Sallis.

Pastor Joseph K. Peaslee, of Sylvania, O., conducted a Bible teaching mission at Trinity, Jackson, and Director Johnson served as missioner at Grace, Laurel.

Area rallies were held Nov. 1, with Pastor Peaslee preaching at Trinity, Jackson, and Pastor Hart at St. John's, Louisville.

PROGRESS is being made in Forest, where Bethlehem congregation is proceeding with the purchase of a two-acre site, looking ward to expansion in the community.

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Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

—CHANGES OF PASTORATE

ILLINOIS

FREITAG, WALTER H. P. From grad study. To St. James' Church, Peoria.

LEONARD, RALPH S. To North A Church, Chicago, assistant pastor.

INDIANA

ROWEN, WILLIAM A. From St. Timo Church, Grand Island, N. Y. To Blo ington, mission developer.

IOWA

FREDERICKSEN, LINWOOD. From Tr Church, Tipton, supply pastor. To M N. D., State Teachers College, ca pastor.

NEW JERSEY

ROSS, WILLIS M. From St. Trini Church, Jersey City. To St. Paul's Chu Bayonne.

NEW YORK AND NEW ENGLAND

ESCHKE, ROLF W. From Reforma Church, South Colonie. To St. P Church, Wurtemburg, N. Y.

GOMPPER, CARL E. From St. John's Chu Brooklyn, N. Y. Graduate study.

KREIDER, EUGENE C. From Holy Tr Church, Rockville Centre, N. Y., a ant pastor. Graduate work.

LUCK, DONALD G. From St. John's Chu Richmond Hill, N. Y., assistant pa To Trinity Church, Brewster, N. Y.

NORRIS, HAROLD C. From St. John's Chu Ancram, and Evangelical Church, Taghkanic, N. Y. To Christ Ch Airmont.

RUDISILL, BENTON F. From St. J Church, Troy, N. Y. Retirement.

STRACKER, NORBERTH H., JR. From

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NORTHWEST

NDQUIST, GEORGE L. From Redeemer hurch, Milwaukee, Wis. To synod presiency.

ERSON, ROBERT. To Fox Point Church, Milwaukee, assistant pastor.

PACIFIC

SEN, LUTHER T. From St. Paul's Church, eattle, Wash., associate pastor. To executive director of associated Lutheran elfare.

PACIFIC SOUTHWEST

ENSLEN, RICHARD A. From Sitka Church, laska. To Grace Church, Ajo, Ariz.

SLOVAK ZION

ANEK, PAUL. From Sts. Peter and Paul hurch, Hazleton, Pa. To Holy Trinity hurch, Newark, N. J.

ERNANSKY, GUSTAV J. From Holy Trinity hurch, Newark, N. J. Retirement.

DEM, JOHN M. From Sts. Peter and aul Church, Blue Island, Ill. To St. ohn's Church, Kenosha, Wis.

VIRGINIA

KNIGHT, LOUIS E. From St. Mark's hurch, Mooresville, N. C. To Timberille parish.

NSKOPP, ELMER H. From St. James' hurch and Solomon Church, Greenville, enn. To St. Luke's Church, Catalpa, a.

LER, ROBERT T. From Holy Trinity hurch, Newport, Tenn. To Miller and ion Churches, Knoxville.

DECEASED

R. THOMAS B. HERSCH, 88, retired C pastor, died Aug. 14 in a hospital at eport, Ill. A native of Polo, Ill., he nded Carthage and Wittenberg Colleges was graduated from Hamma Divinity ool in 1899.

e served pastorates in Iowa, Wisconsin Illinois, as mission superintendent of former Miami Synod in Ohio, and then mission superintendent in the Illinois od where he organized seven new conations. He closed out his ministry with pastorates in Illinois, and retired five years ago to live in Polo.

Surviving him are his wife, the former Alice B. Newcomer; a daughter, Mrs. Alice A. Karriker of Rockford, Ill., and a son, the Rev. Paul T. Hersch, of Hillsboro, Ill.

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IN CONCLUSION

A FEW YEARS back there was quite a flurry about what was called "motivation research." Those who make public-opinion studies were no longer satisfied merely to ask people what they want to buy. Such studies are helpful in telling manufacturers what to produce. The new research used depth psychology to discover our secret reasons for buying.

A man may buy a convertible, according to this sort of research, because it satisfies his subconscious desire to have a mistress. Nothing is what it seems to be, such as a can of beans on a supermarket shelf. It's a symbol of some hidden longing.

The manufacturer—and it's usually the advertising agency that does his thinking for him—discovers these secret desires, and then offers us goods in such a manner as to manipulate us into buying. A plain ordinary lipstick, for example, might be fairly inexpensive and might not net much profit. But if put up in a flashy package and called "My Sin," a large number of women might get a romantic thrill out of it—at an increased price.

IT IS EASY to see why a cosmetic manufacturer might be high on the list of companies using the rigged TV quiz shows to advertise their products. Rigging the shows is another step in manipulating the public. Television is an ideal medium of deception, and when the stakes are so high (30 million people watching your expensive half-hour show) you have to get results.

When the mechanism of deception was set up, it wasn't difficult to find folks who would co-operate. Charles Van Doren, for instance, demonstrated less sense of right-and-wrong than a nor 12-year-old. But if such people ha been available, there would have b others.

The real culprits, of course, were millions who watched the shows. quiz show excitement wasn't merely finding out whether the actors had th bits of useless information they as for. It was in watching them take risks of winning or losing $64,000. see all that money being passed aro was fascinating to anyone who has e money dreams. The shows were a gl gambling game of huge proportions.

Congress will now probably have make a law requiring TV producers be honest. There was a law of that announced some thousands of years But, as the motivation research exp discovered, lots of people have forgo it.

THE REFLECTION of American which is so glaringly evident in the investigation this month doesn't re the whole of American life, fortuna There are countless individuals wh about their undramatic task of gi more service than they get paid for. T aren't gluttons for pleasure or profit. prestige symbols glittering in the ma places don't bother them much.

But we happen to live amid w spread prosperity. People get more less work than ever before. There this is a time of unusual temptation. are lured into frivolous and useless li by people who have profitable good sell. This sort of thing has happene many previous periods, but never be on such a large scale. The motiva researchers will get us if we don't w out.

—ELSON RU

Reformation Window, in beautiful colors on stained glass, as seen in the new Lutheran Brotherhood Home Office building. It forms the west wall of our Martin Luther library which contains works on Martin Luther and the church.

What is the relationship between Lutheran Brotherhood and the Lutheran Church?

At a Lutheran Church convention, 40 years ago, in St. Paul, a prominent layman stood up to persuade the group that Lutherans should work together to help each other in time of trouble.

To make his point, he used a simple illustration:

"Suppose two brothers made an agreement," he said. "Each promised that if the other died, he would provide for the widow and her children. That would be, in effect, an insurance contract."

A few days later the organization now called Lutheran Brotherhood was incorporated by church leaders. Its purposes were "to aid the Lutheran Church; to foster justice, charity and benevolence; to provide education . . . to encourage industry, savings, thrift . . . to furnish relief and protection to its members, their dependents and beneficiaries, through the payment of benefits in case of death or disability."

While its primary purpose is to give protection to members of the Lutheran Church, the Lutheran Brotherhood also helps build churches by loaning money . . . helps train church leaders by providing scholarships . . . helps churches grow by giving money and supplies.

The Lutheran Brotherhood serves members of all Lutheran Churches with "Living Benefits."

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